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The Pastor

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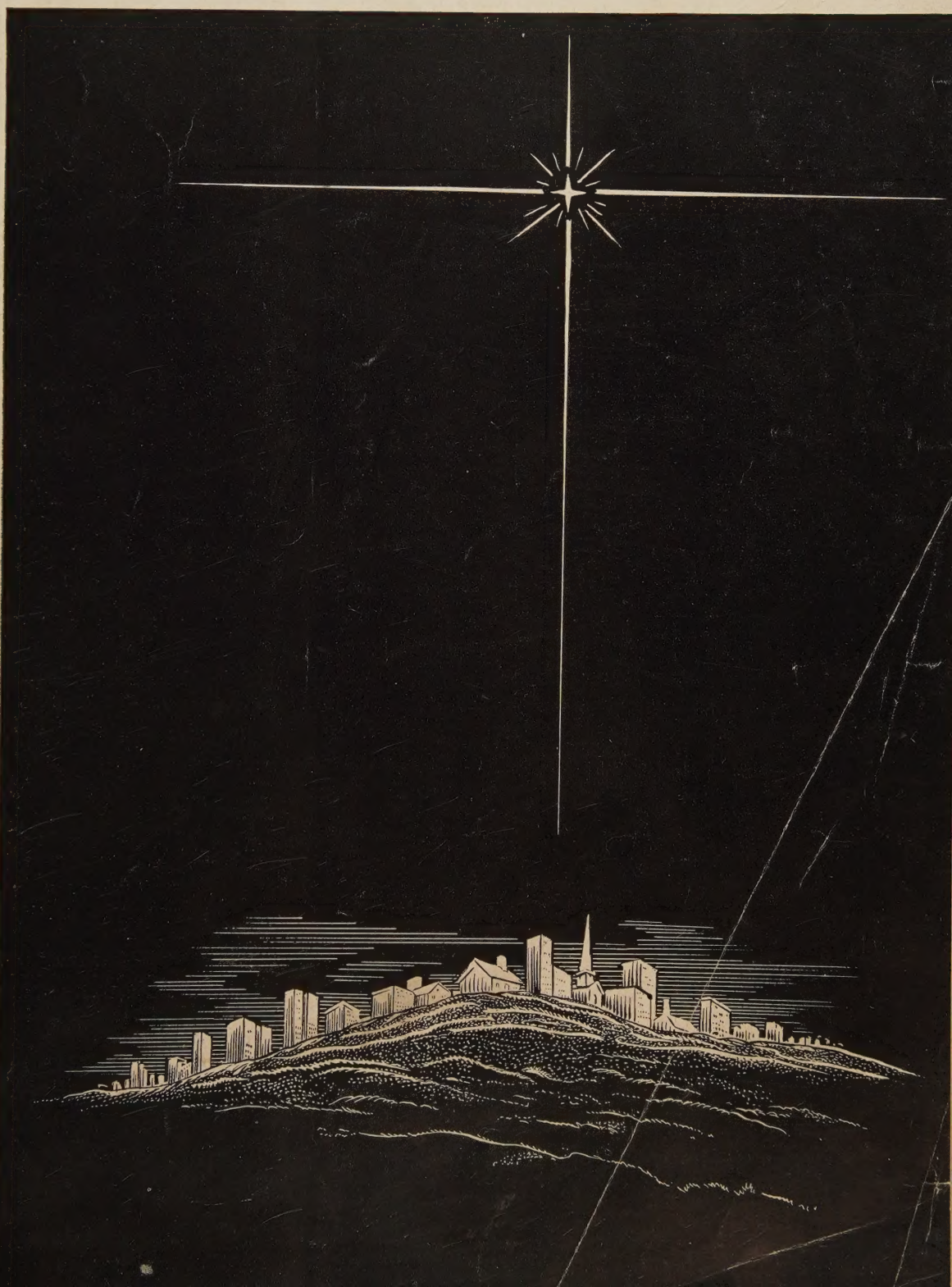

The Pastor

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EDITORIAL

Prepare for the Holy Night

MAKE ready to open your hearts! This is the message of Advent as Christian preachers prepare their people for the holy night that we shall celebrate on December twenty-fifth.

Not many were stirred on another night, long ago, when an event unlike any other in history was about to take place. For many years there had been among God's people a faith that had given them a sense of hope and expectancy. Through centuries of preparation men were being made ready for the revelation of God's plan of salvation for all men. At last, on a night in Bethlehem of Judea—so goes the story—the whole history of a people was being fulfilled, only to be rejected except by a few. In a moment the canopy of the universe was split asunder and One *full of grace and truth* came into the world. The divine and the human were met in that One. In that glorious event was the culmination of the revelation of God.

With the Incarnation there came to earth a message of glory to God and of peace among men. But most men did not know that in the birth of this Child the words of an ancient prophet were in truth being fulfilled:

Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

It is the Christian faith that when the light of God came into the world in Christ, on that holy night of long ago, the day of the Lord had come for all time. What does Christ's coming mean for us today—in the twentieth century? It means that the innocent Babe who lay in a manger in Bethlehem now stands at the doors of our hearts, as it were, waiting to be accepted.

Christmas means that God sent his Son into the world to overcome the darkness of evil. When men accept him they accept a new covenant, which becomes written *in their inward parts.* Christ came to save men from their little hatreds; for these little hatreds can swell to the unrest of nations, and mass fear, and even war. Our new commandment is not that we merely refrain from murdering our enemies, but that we refrain from anger and hatred. The world is not at peace because men are not at peace with God in their hearts. We shall have fear and unrest until we can accept the light of Christ as better than the darkness of this world.

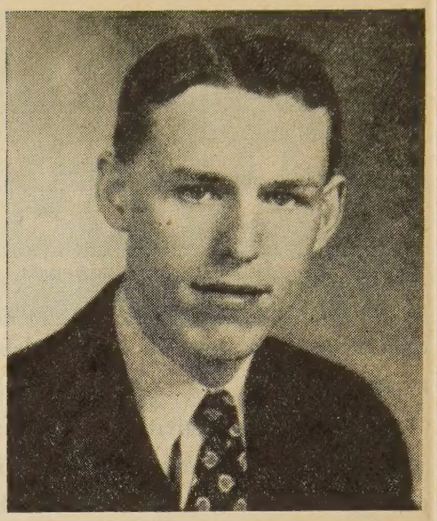
Christ came to save men from lust and desire. He fulfilled the prophecy that righteousness is an inward and moral affair. Through him, God offered to men his self-giving love so that all who would partake of it could have a renewal of life. He came to show us that sensuous desire and lust for power are exaltations of the self, and that they are evil because they separate men from the Creator and Redeemer of the world.

Christ came saying, *Love one another . . .*, which means that people of the nations of plenty must feed and care for the people of the nations that are starving. He showed men that they should *not resist one who is evil,* which means that enslaving systems are to be overcome with a better way—the way that God himself sent into the world. His coming to earth means the reign of love in the hearts of men who will accept the divine love as supreme.

And the Word became flesh and dwelt among us, full of grace and truth. . . . The light of God came into the world in Christ, but it illuminates only those who open their hearts to it. Let this be the center of preaching in Advent. Let our people be prepared so that in the twentieth century they can sing, as with the heavenly hosts of old, *Glory to God in the highest, and on earth peace among men. . . .* Let them open their hearts to the Light of the World this Christmas.—*N. S. C.*

theology

Son of Man and God



By WILLIAM R. CANNON

God is known in the full panorama of Jesus Christ. This is the meaning of the Incarnation, says the author, professor of Church History and Historical Theology, Candler School of Theology, Emory University, Ga.

THE basic conviction of Christianity is that in Jesus of Nazareth, a man like ourselves, we have to do directly with God himself. God—who is inaccessible to human thought, whose divine personality transcends all manlike images that imagination forms, who in ineffable glory reigns with his angels beyond the stars—on his own initiative steps out of concealment at a given point in time, clothes himself in the garments of our humanity, and becomes one of us in such a way that we understand his purpose, become acquainted with his habits of life, and perceive him and love him for what he is in himself.

This in essence is the Christian doctrine of the Incarnation; for incarnation by definition is the investment with flesh and, when used in the Christian sense, means that God took upon himself human nature in the person of Jesus Christ.

In intention, at least, this doctrine is more a testimony to historical fact than it is an elucidation of a theory or the explanation of an idea. The matter of real significance is that God became a man. The manner of his operation, the explanation of the fact—these are secondary and trivial compared with the fact itself.

The Apostles' Creed, for example, after its first confession of faith in God the Father Almighty, contains the affirmation of faith in Jesus of Nazareth as God's Son. This affirmation in reality is nothing more than a recitation of historical incidents connected with the career of Jesus, "who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. . . ."

The first apostles had direct contact with Jesus of Nazareth. They knew him intimately as you and I know each other. They observed his deeds and watched with care the manner of his behavior and the quality of his life. In the light of the things he did and the person they took him to be, they formed their conception of God and described to themselves and others the character and activity of the Heavenly Father. So the author of the First Epistle General of John writes: *That which we have seen and heard declare we unto you . . .* And the reason we are so concerned with what we have seen, with the incidents in the career of this Teacher from Nazareth, this magnetic personality who has drawn us to himself, is that we believe that these incidents and the man himself are the expression of God to us: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)*

The important thing for Christian faith, therefore, is not one certain phase of the activity of Jesus, some single miracle that he performed, a peculiar doctrine he annunciated—or his teachings in their entirety for that matter. The important thing is the total import of Jesus, his career in all phases of its operation, the personality of the man in its complete expression. Jesus in being Jesus is what Christian faith adores, for in being himself he was fulfilling the will of Him who sent him. Napoleon is remembered as a general, Edison as an inventor, Beethoven as a musician, and Burbank as a wizard with plants. What these men were in other phases of their life does not matter to us. But Jesus is different. His career represents to us the career of God on Earth. His personality reveals the personality of his heavenly Father.

The humanity of our Lord, therefore, is as important as his divinity. Unfortunately, too many of us overlook this. Every candidate for admission on trial into a Methodist annual conference is asked to express himself on the subject of Christ's divinity. But have you ever heard of anyone being asked whether or not he believes in Christ's humanity? Perhaps we take this to be irrelevant under present circumstances. The Jesus of history is taken for granted. The fight we have to wage is in behalf of the divinity of Christ. Yet it is important that any view we take of Christ be consistent with the role he played in history, the pattern of life he lived as a real person among

other real persons in his society.

The New Testament witness is clear and definite at this point. Paul employs the word "servant" to describe the habit of life Christ assumed. John selects "flesh," the strongest expression used in the whole Bible to indicate human nature in its lowliness: *the Word became flesh and dwelt among us.*

This means that Jesus lived a natural, human life among other human beings. He was born a child in Bethlehem. He was subject to parental guidance and control when he was a little boy in Nazareth. His mother rebuked him when he tarried in the Temple at Jerusalem and caused her and Joseph so much anxiety as to his whereabouts. He worked alongside his father in the carpenter shop and grew tired and hungry as other lads did. He was tempted by the Devil in the wilderness. He frequently needed spiritual renewal and retired from the crowd to a mountainside to pray. He expressed human emotion and performed all normal functions of the body even as you and I. Any statement about Jesus must begin with the fact that he was a man.

There was a time in the church's history when belief in Christ's full and complete humanity was challenged. Some felt it was inconsistent with his role as Savior and Lord that the Son of God should have been subject to all the limitations of our nature. As a consequence they insisted that he only appeared to be a man. In reality, he was incapable of our weaknesses, was high above our nature, and was immune to our temptation, suffering, and sin. These people were called docetists, for they interpreted the Jesus of history as an apparition, a ghost, not a real flesh-and-blood human being.

It is to their opponents, the hard-headed realists, that we are indebted for the preservation of the Gospels and the respect for the integrity of the incidents they describe. If we do not accept the human Jesus portrayed in that story, we are at the mercy of most any theory of God which has appeal and can win popular endorsement. Philosophy, then, takes the place of religion, and speculation supersedes fact. Both Irenaeus and Tertullian in the ancient church took seriously the humanity of Jesus and fought tenaciously to preserve it against all assailants. Luther reaffirmed their position in his construction of the Protestant faith. "Like any other holy man," wrote he, "He did not always think, speak, will everything like an almighty being, which some would fain make him out to be, thus mingling the Two Natures and their work, for indeed He did not always see all clearly, but was led and aided by God."

But at the same time Jesus was God's son. If the church has affirmed the full humanity of our Lord, it has likewise affirmed his complete, uncompromised divinity. Martin Luther in another statement about Jesus has this to say: "He ate, drank, slept, waked; was weary, sorrowful, rejoicing; He wept and He laughed; He knew hunger and thirst and sweat; He talked, He toiled, He prayed. To sum up: He used everything for the need and preservation of this life, He wrought and suffered like any other man, save that He was without sin; otherwise He endured good and evil things like anyone else, so that there was no difference between Him and other men, save only this, that he was God and had no sin." This last sentence sets forth the mark of real discrimination: Jesus was God living the life of a man.

Here Christianity takes its stand once and for all against all metaphysical systems, the tenets of which determine in advance what attitude they take toward particular facts and the explanation they give for concrete particulars. For Christianity it is now irrelevant to ask: Can the Infinite become finite? Can the Absolute be a particular individual in history? These questions are irrelevant because they have already been answered. It is as foolish to raise them as it is to raise the question: Can man create a machine which will fly in the air? Or can he devise a ship that will swim like a fish under the sea? The fact stands that he has done both these things. Likewise, in Jesus the infinite has expressed itself uniquely in the finite, and the Absolute has particularized itself in the personality of one man.

To be sure, the nature of God was not corrupted through its union with the nature of man. Quite the opposite, it remained intact and human nature was hallowed by its close association with the divine. The Christian Church, in its formulation of the doctrine of the Incarnation, affirmed that the one personality of Jesus of Nazareth consisted of two separate and distinct natures, the human and the divine, each with its peculiar and legitimate properties and attributes. In order to reach us in our need, God used the vehicle of our particular form of life, but in doing this he still remained God.

Despite, therefore, the objections of certain philosophers and theologians who now and again upset the doctrinal calm of the church by insisting upon the wisdom of their private judgment and their own personal opinions, ecumenical Christianity has proclaimed its faith in the virgin birth of Jesus together with his divinity. It has not done this to place restrictions upon the activity of God or to say that he could not have become man through some other agency or in some other way. But resting its Christology upon the biblical facts as they are given, and believing with all its heart that God himself entered history in Jesus, it takes this to have been as reasonable a way for such an entrance as any other, and the tradition which proclaims it is as old as any other in the annals of the faith.

It is possible to suggest other ways for accomplishing most anything. Why cannot we just think a house into existence? Why do we have to purchase materials and have it constructed over a period of time with human hands? Why did not God refuse to allow sin in his universe? Then, he would not have been put to the trouble of devising and executing the plan of redemption. The fact is that certain things have happened, and we take them for what they are.

The Incarnation is the foundation on which the entire superstructure of Christianity is built. It is the affirmation that Christ is God and man. We are saved from our sins by one who chose our own nature and was at the same time the Son and perfect servant of the living God. God became man, testified Irenaeus, so that man in turn might become Godlike.

The Livin

Protestants regard Christ as the center of the Christian Church. His living spirit is the basis of the true divinity of the Church, contends the professor of Christian Doctrine, Perkins School of Theology (S. M. U.), Dallas, Tex. His series on "Foundations of Christian Doctrine" is concluded herewith.

PERHAPS it is a belated faith on the part of many Protestants, but the Church takes its place with the Bible, the confessions, and philosophy. It is the final pillar which stands at the fourth corner of the structure of doctrine. Whether it has been the combined pressures from without or the maturity of the Christian movement from within, there are few among us today who have not arrived at a larger appreciation of the living Church. We join to sing:

I love thy church, O God! Her walls
before Thee stand,
Dear as the apple of thine eye, And
graven on thy hand.

Or we join as heartily in the more mystic song,

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven he came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

The two great Protestants who wrote the above hymns, Timothy Dwight and Samuel Stone respectively, believed that the Church is precious, close to God and to Jesus of Nazareth. All Christians who worship God and call themselves disciples of Jesus ought to honor the Church. Its permanence in a changing world is sung with conviction in the hymn of A. Cleveland Coxe:

O where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same. . . .

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

There is something eternal and abiding in the Church, and it is good that our belief is reaching up to the devotional hymns that we have inherited from the great believers. The Church, whether we have recognized the truth or not, has been a bulwark for doctrine, which it has carried at its heart. The Church has helped to strengthen all other foundation pillars, even as it has borne its full share of weight.

The most casual reading of the New Testament will help one to realize the importance of the Church. It was Jesus who gathered about himself a fellowship of women and men who were committed to the coming of the Kingdom of God; and from that time the Church has been a spiritual reality, a living fellowship, with Jesus Christ at its center. Any definition of the Church which leaves Jesus Christ or his spirit out of the picture does not give us the Church; for the distinguishing factor which separates it from all other institutions is not the human but the divine feature of it. Leave out the divine, and you may have a good society, a reverent club, or a worshiping lodge, but you do not have the Church. I believe we shall do well to begin capitalizing the word whenever we use it for the *living* institution, the whole movement of the spirit of God among men. We need to remind ourselves continually that there is a divine as well as a human part of the Church; the spirit that was in Jesus abides in his Church forever.

We shall worship better on Sunday morning if we go to the church building to meet the divine Lord; we need to find strength, comfort, and inspiration for daily living in something more than a sermon or a song or the company of good people. Our souls are restless until they have found him who is the eternal Lord of men; we must have a divine fellowship which will make us superior to the foes of the soul. We go to church to meet God; we seek God's Word for the salvation of the human spirit. We have really worshiped when we have come into the Holy Presence, when we have felt ourselves again members of the Body of Christ, when we have become part of the living fellowship of the Spirit.

The Protestant churches have suffered at this point by reason of the conflict in which our movement began. Martin Luther was at odds with the authorities of the Roman Church over the question of the seat of authority in religion. Where should a man go for divine guidance and for the understanding of the truth of the Gospel? Rome answered, "To the

hurch of God

By JAMES T. CARLYON

Church." With this Luther was not satisfied, since the Church meant the priest or the Bishop of Rome. Or if pushed further, these officials might rest their authority on some creedal statement of a group of priests and scholars of the churches of the day, or of the past perhaps.

Because of the manifest errors into which the Roman Church had fallen, because of the selfish practices which had been established by ambitious priests, because of the common human pride which puts man's judgment in the place of divine leading, Martin Luther was driven to seek authority somewhere else. Between the Roman Church as represented by its bishop on the one hand, and a clear word of Jesus Christ found in the New Testament on the other, Martin Luther had no doubt as to which he should choose. We have no hesitation in casting our lot with the great Reformer. The heat of the controversy may have led Luther to say some things he would not have spoken in quieter moments. He put the whole Bible on the same level of authority and divine inspiration, making the Old Testament as truly Christian as the New. But he was right in his insistence that the Bible is a safer guide than any single person, whether priest, bishop, monk, or lay scholar. God has spoken to men and continues to speak to those who will listen with prepared minds and hearts; the Bible is our best preparation.

We do well to remember that our Articles of Religion, like other creeds or confessions of the evangelical churches, were written to deal with questions at issue; they set the beliefs of reforming Christians over against the older position held by the Christians with whom they were debating. So it has happened that our definition of the Church points up the difference of view from that of the Roman Church; although it may not give us an adequate statement of the thought of Luther, Calvin, or Wesley.

We are familiar with the statement that "The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance . . ." (Article XIII). Notice the word *visible* and remember that from the Roman point of view the visible Church was only the clergy, not the laity; then it becomes clear what Wesley and the Reformers were trying to make plain. For us of the evangelical denominations, the visible Church must be the whole congregation and not those officials who preside beyond the altar rail. In Methodism there has been from the first a full loyalty to the Protestant belief in the priesthood of all believers. We are *all* part of the visible Church. The reader may be interested to turn to our Articles of Religion to see how much they are concerned with opposing the fallacies of the Roman Church, from which Anglicans and Methodists revolted. There is little of the positive and distinctive teaching of Methodism such as the "witness of the Spirit."

For Wesley, as for the Reformation leaders, there was also an invisible Church, which is the true Church or the Church of the Spirit. The two were never quite separated, for the unseen Lord spoke through the preacher and in the written Word of Scripture; the unseen but present Lord met at the Lord's table all those who came in faith; the Word of God was heard in the worship hour by those who could spiritually discern the divine in the midst of the human. God was, for those men, a real presence and a present saving Redeemer. John Wesley loved to attend the services of the Anglican Church of which he remained a member even unto death; he was a frequent participant at the Holy Communion; he was in the highest sense of the word a good churchman. We misunderstand the founder of Methodism if we interpret him as in any way opposed to the Church.

An appreciation of this larger faith in the Church is found in the splendid book by John M. Moore, *Methodism in Belief and Action* (Abingdon-Cokesbury Press, 1946). Our friendly relations with the Church of England are well told by W. W. Sweet in the compendium *Methodism*, edited by William K. Anderson (The Methodist Publishing House, 1947). This book contains a wealth of interesting information about our church. I confess that I keep turning to it with delight and always come away the richer for having read it.

John Mackay, of Princeton University, a leading Presbyterian educator, preacher, and editor, has written a most interesting article in *The Christian Century* (July 27, 1949, p. 888). It is one of the significant answers to the question raised by that periodical, "How has your mind changed in the past decade?" Dr. Mackay calls his contribution to the round table: "More Light on the Church." He begins by reiterating his fundamental faith that "Jesus Christ is Lord." But the problem which he believes to be our major concern is how this lordship of Jesus Christ can issue in forceful living. Over against Communism and Romanism which are dynamic movements, there must appear an equally or more powerful Christian man and community. The individual Christian is not a match for either Russian Communism or Roman Catholicism in its full strength; these are collectivisms of great force. God must have in the world not only a few individual Christians speaking and living forcefully for him; he must have another great collectivism, dominated by his own Spirit, powerful with the immanent presence of the living God.

To Dr. Mackay has been traced that suggestive slogan that came from

the Oxford Conference of 1937. "Let the Church be the Church." He pleads for a spiritual rebirth of the Church. The living Lord or the Holy Spirit may be expected to guide the great ecumenical conferences of Christianity, for the Lord will surely bless such world conferences in his name; but the local congregation must be challenged to make every service of worship an experience of the divine presence. I wonder if this is not as stimulating a challenge as shall come to us in the Methodist year of Advance that lies ahead. We shall not need to worry about the future of missionary work, or the social gospel, or the threat of Communism or of Romanism, if every church service in the evangelical churches becomes a meeting place of men with their living Lord. If the Church is truly the living Body of Christ, then the symbols of our religion must be symbols of a present rather than dead or absent Lord. Do the bread and wine of the Sacrament tell us of a Christ of Calvary and the tomb; or do they become the spiritual food offered by a present and redeeming and living Spirit?

There are two propositions frequently quoted in our time. The first is "Where Christ is, there is the Church"; it was the position of Martin Luther. It has been used by many since his day, and it is of great value, for Christ is at the heart of his Church. Perhaps Paul would say that Christ was in the mind of the Church, at its head as well as at its heart. The second proposition makes the reverse equally true, namely, that where the Church is, there will Christ be found.

It will be fairly easy now to go on recognizing this living Church as a foundation pillar of our Christian faith. First, the Church wrote and selected the Scriptures. It was out of the life of the early Church that the whole of the New Testament came into being. Paul's letters were written for the guidance of the early churches which he had established around the Mediterranean. The Gospels appeared as missionary tracts to assist the preacher and the missionary in carrying the Good News to a hostile world. You will see in these books the preaching and teaching of the first Christian apostles and missionaries.

When it came time to make New Testament literature for the use of the churches, it fell to the fathers and the bishops to select from the literature of the age those books which they believed to be most valuable for the life of the movement. So these twenty-seven books were set apart as the inspired works of the Holy Spirit, who had used many men in defining the new religion. It was the judgment of these same men, guided by the Spirit, which incorporated the Hebrew Scriptures as a part of the Christian Bible. The Methodist Church, long after the Council of Trent and more than a century after the Westminster Assembly in England, put into Article Five the names of the books which Methodists may use as the basis for a biblical theology.

Through these books of the New Testament the Church has given us the Lord himself, in all the human colors of that matchless life in Galilee and Judea. Our biblical scholars have ceased trying to discover the "historical Jesus"; for they have become assured that the Jesus of the Church is the Lord of our thought. We know other men through those who lived with them; in like fashion we shall discover the Master in their memory and experience, in the spiritual impact which he made upon the women and the men, in the fellowship which is the Church. This view has been well presented in three books by John Knox.[1] Read especially the last of the three, *On The Meaning of Christ.* We who at first were repelled by his position have become increasingly appreciative of the service he is rendering us in these clear and striking monographs.

Up through the succeeding centuries the living Church preserved the Bible, translating it into one language after another that it might be known in the living tongues of the people. The Greek of the New Testament gave way to Old Latin, then to common Latin, then to German, English, and French; and all this was done by the scholars of the Church. We are now observing the workers at the task of giving us a new revised Bible in English.

It has been the Church, again, which called for the Confessions and Articles of Religion. Each new branch of the Universal or Holy Catholic Church was required to rethink its faith and to give to its membership a restatement of the faith by which the Church might expect to live. Augsburg immediately turns our attention to the Lutheran Church, as surely as The Thirty-nine Articles introduce us to the Church of England; the confessions are church confessions.

The philosophy which becomes incorporated into the thinking of Christendom must find a home in some church. Personalism is often recognized to be the philosophy of religion of the people called Methodists. Thomism, or the thinking of Aristotle taken over into Christianity, is the philosophy of religion of the Roman Catholic Church. Platonism makes its abiding place with the Protestant Episcopalians, just as Emerson's Transcendentalism was adopted by the Unitarians, or as pantheistic idealism became the expression of Christian Science. Philosophy must become church philosophy before it can be a pillar of doctrine.

I am sure that it has become very clear to all who have followed through these four essays that there must be at least these four foundation pillars of Christian doctrine. The separation of one from the other has been logical rather than real; for they stand together. Who knows where the Bible leaves off and the Church begins, where philosophy of religion is merged into a great confession? The four have been joined at the top by great pillars of the structure itself and have thus become an integrated faith. Always we shall begin with the Bible; always this book must be interpreted in the light of religious experience, and so we achieve the Confessions or Creeds. Always these polished statements of faith have to be corrected and chastened by independent and consecrated thinkers in every age. Always these creeds must be brought together and fused in the heat of spiritual devotion and made the vehicle of a Church in earnest.

[1] *The Man Christ Jesus*, Harper & Bros., 1941; *Christ the Lord*, Harper & Bros., 1945; and *On the Meaning of Christ*, Charles Scribner's Sons, 1947.

Slants on the Secular

By EUGENE PEACOCK

"WHAT are the fundamental characteristics of a people's democracy?" This question on a recent Moscow quiz program was answered by the Voice of America, beamed to Poles and Bulgarians on August 24 and to Russians on August 25.

According to an Associated Press dispatch, radio Moscow's answer stated that a people's democracy has characteristics of a country moving from capitalism to socialism. The country still has some traces of capitalism—some private enterprises and "kulaks," or wealthy farmers—but the government is liquidating these.

The Voice said of America: "A people's democracy is a country in which everything belongs to the state and nothing belongs to the people. It is a country in which the state in turn belongs to the Communist Party bosses, who can do what they please with the state and everything in it without regard for the wishes of the people.

"It is a country where if a man does not work as fast as the party bosses think he should, he is sent to a forced labor camp for several years . . .

"A people's democracy is a country where the standard of living of other people must be kept below the standard of living of the Soviet people. Since Soviet man is superior to all other men, obviously no one else must be allowed to live better than the Soviet man."

IN THE midst of all this hubbub and confusion over the meaning of democracy, a modern interpreter of Abraham Lincoln lends a provocative emphasis to the Great Emancipator's immortal definition of democracy: "Government of the *people,* by the *people,* for the *people.*"

For those who fear the encroachments on democracy of a materialistic machine age as much as the inroads of Communism, David Lilienthal, in an article called "Machines With and Without Freedom" (*Saturday Review of Literature,* Aug. 6, p. 60), gives both warning and reassurance:

"Unless the application of research and technology are consciously related to a central purpose of human welfare, unless technology is defined and directed by those who believe in people and in democratic and ethical ends and means, it could be that the more research money we spend the further we miss the mark. It is like driving in an automobile that is going in the wrong direction; the faster and faster you drive the farther away from your destination you will be.

"The guiding of technical activity is safe, in terms of the human spirit, only when it is in the hands of those in private business and in public agencies, who have faith in the individual human being. It is safe only when it is carried on by methods that are in furtherance of that faith, and methods that insure accountability to the people for the results."

In a world of vanishing freedom, Americans from all walks of life are beginning to take their freedom more seriously. A United States Chamber of Commerce pamphlet, *Communism Exposed,* opens with the following:

"We believe that a man should be free to work where he chooses, to open an office or a business, to improve his position. He may speak his mind without fear. He may worship as his conscience tells him. His home is sacred. He may read and vote freely. The law, the courts and the police will protect him, not make him a slave."

According to John T. Flynn (*The Epic of Freedom,* David McKay Co., pp. 17-18), this kind of freedom is the priceless heritage of a mere handful of the human race. He estimates that approximately two hundred billion people have lived on the earth in the past twenty centuries. The total number in these two thousand years who have enjoyed freedom as we understand it adds up to a figure of less than one billion individuals.

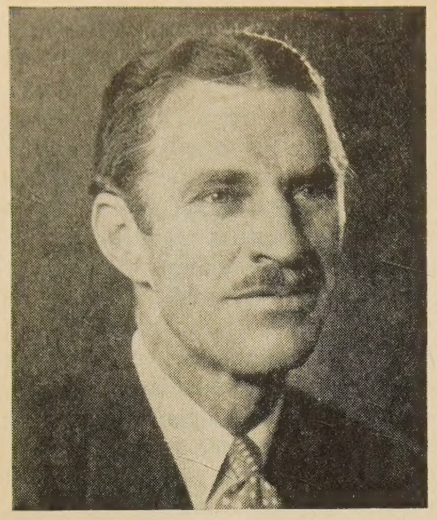
Flynn further estimates that less than one fourth of the world's population today can claim freedom. Americans are not only an exception to the general rule of mankind in this respect; they are the freest of the free. It is worth more than passing notice that the fathers of many of them could not say this.

SUCH crosscurrents and conflicts as the references in this column suggest seem hardly in good taste during the period set aside for the celebration of the birth of the Prince of Peace. But we would do well to remember that He was born in a time of conflict and has been in the midst of the fight for freedom and justice ever since. To those who could withdraw from the unholy mess of human conflict and grief in our present world and retreat to a haven of rest, perhaps this comment from Willard L. Sperry (*Jesus Then and Now,* Harper and Bros., pp. 118-19) will be suggestive:

"Our religion may try to cut its cultural ties with the modern world in order to quit itself of too costly moral compromises, and thus to reaffirm its truth in some inviolate primitive integrity. Or it may accept as inevitable and necessary all its involvement in the fortunes of the earthen vessels which it finds around it.

"A strong ethical case can be made for the first of these choices. Perhaps Christianity has sold its birthright for a mess of pottage; perhaps it has allowed some seductive Delilah to shear its locks and thus deprive it of the secret of its strength. If you think so, and choose accordingly, you have much warrant for your choice. On the other hand, there is little in the history of early Christianity to lead you to suppose that you can in this way restore the impaired vitality of your religion. The early church, whether rightly or wrongly, chose the other way. It unhesitatingly adopted much of the secular culture of the time in its attempt to communicate the spirit of Christ."

(The author is pastor of St. Francis Street Methodist Church, Mobile, Alabama.)



Four Rules for Preaching

By GASTON FOOTE

Assuming that preaching is the first task of the present-day minister, the pastor of Grace Methodist Church, Dayton, Ohio, outlines four guides that he has found useful in preparing sermons. These may be suggestive to others.

WHAT is preaching? Paul tells us that preaching is an urgent announcement of a message with a view to persuasion. Henry Ward Beecher said, "Preaching is the making and mending of men." Phillips Brooks said, "Preaching is the revelation of truth through personality, truth shining through the prism of the human soul." No matter what the definition is, preaching is undoubtedly the primary task of the Christian minister today.

There are four rules which have helped me in the preparation of sermons to be delivered to my people. In the first place, our preaching should be *plain*. The greatest preacher of all time, Jesus of Nazareth, used the simplest possible words to express his thoughts. Read again and again the Sermon on the Mount. You search in vain for polysyllabic words. The meaning is always clear and the words are simple enough to be understood by all the people.

This is not to argue that the preacher should be dumb in the presence of polysyllabic words and enigmatic phrases. But it is to say that the simplest word is better than the most complicated one. Harris Franklin Rall has said that if the preacher would forget fifty of his pet phrases which have become meaningless to the people we would have a revival of religion. How often have we heard such phrases as "saved by the blood of the lamb" and "Jesus' atonement for our sins," and how seldom have listeners caught their real meaning!

The purpose of the sermon is to make plain the truth. If the truth is revealed in words that are obscure, then the purpose of the sermon is defeated. Not infrequently we have heard ministers quote Greek or Latin words to clarify the meaning. It is well that the minister know both Greek and Latin, but these are tools of his work and are not to be displayed on Sunday morning.

The content of Jesus' message, moreover, was always clear. How could you state a truth more simply than Jesus did in the story of the Prodigal Son? What could be plainer than the parable of the Sower? How could one state better the implications of being a good neighbor than through the parable of the Good Samaritan? Jesus used the simplest words, phrases, and situations to reveal the most profound truths. Surely his is the most successful example of *plain* preaching.

In the second place, our preaching should be *personal*. This is a mechanical age. We are immersed in the gadgets of civilization. It is as though we were tourists on Broadway and that Woolworth Tower, with its thousands of tools and appliances, had fallen upon us. This mechanical age has colored the message of the minister. Too frequently we think of the group rather than of the person in the group. We are prone to discuss politics in Washington, race relations in the South, or starvation in India, instead of addressing ourselves to the task of helping the individuals before us. The secular world has a way of impersonalizing life when it refers to laborers as so many "hands." But they are not hands—they are persons with bodies, minds, and spirits. They will never respond to our message until they are treated as persons and not as things.

We may be discussing the character of Paul, Thomas, or David, but we fail unless we address ourselves to the Pauls, Thomases, and Davids immediately before us. We are moved most when we feel that, through the sermon, a trusted friend is speaking to us directly, as though there were no one else present. If there are five hundred people in the congregation we may well remember that there are five hundred persons with problems who have come to divine worship services in order that some of those problems might be solved. A detached essay, no matter how beautiful or how scholarly, will be of no help.

In the third place, our preaching should be *positive*. Yet many of our ministers seem to have no positive certainties in their sermons. A young man went from my school of theology to a rural town in the Midwest. He proceeded to tell the people that he didn't believe the whale swallowed Jonah, he didn't believe John wrote the Fourth Gospel, he didn't believe in the physical resurrection of the body. After a year of such preaching, as you would expect, the people didn't believe they wanted him as preacher any longer. The average person does not care what you do not believe. But if your message is saturated with positive certainty they will listen. The world cannot be redeemed by a question mark. E. Stanley Jones says that a question mark is a poor resting place for the tired soul. It is only when those question marks are straightened out into exclamation points that the world listens.

The philosophies claiming the attention of men are all positive sys-

tems of thought. Nazism was a positive belief and the propagandists made good use of it. Communism is a positive belief (though false) and its positive program is being preached in every corner of the world. Has not the Christian minister something to say that is positive? He can spend a year preaching on belief in God, another on God's revelation through Christ, and still another on the power of prayer. The preaching of the early disciples was not characterized by such phrases as "it may be" or "it is entirely possible," but *I know!* Effective preaching must be positive.

Finally, our preaching should be *persuasive*. Have we not all heard our share of sermons wherein it seemed that the preacher did not care whether we believed him or not? While it is true that different sermons have different purposes, all sermons ought to be persuasive. They should attempt to move the person closer to God. The essayist or lecturer need not have such a purpose; but the preacher should always seek to persuade. If we have experienced the adequacy of God and are aware of the needs of men, then we are seeking to inspire men to render a verdict for God's way in their lives. All preaching should be for a conviction. Today's preaching, to be effective, must be persuasive.

Our Precious Twenty Minutes

By C. STANLEY LOWELL

Whether to preach with a manuscript or without one is a standing controversy among preachers. Stating the case for manuscript preaching, the pastor of Wesley Methodist Church, Washington, D. C., counters the recently published article in *The Pastor* entitled "Preaching Without Notes."

THERE is a good case that can be made for preaching without notes or manuscript. In a recent issue of THE PASTOR [Sept., p. 17], Norman V. Hope, himself an excellent preacher (without), brings out all the points. But there is also a case for the use of the manuscript which I think is worth stating in order to get the picture clear.

There is a disposition to feel that preaching without notes is a fine achievement but that anybody can get up and read his ideas from a paper. As a matter of fact, the truth lies in the opposite direction. Preaching without manuscript or notes is an art not too difficult to learn. Given a certain amount of study and practice, any preacher with fair gifts can attain reasonable proficiency. But to preach effectively from a manuscript is an art far more difficult to acquire.

The preacher who uses a manuscript has an initial prejudice to overcome among both his parishioners and other preachers. This prejudice really harks back to the idea that God inspired the preacher as he was in the pulpit and that if he were "bound" by a manuscript the Holy Spirit could not properly lead him. To many minds the absence of a manuscript seemed to assure a message in which the Holy Spirit had a direct hand. One of the great churches of New York City has an open pulpit with no place whatever for notes or manuscript. It is a tradition there that the preacher shall operate under the direct inspiration of the Spirit. A moment's analysis will show that there is little in this contention. The Holy Spirit can inspire in the preparation of the written word as surely as in the delivery of the spoken word. The contrary tradition represents a prejudice that unaccountably persists.

It does, however, raise a question. If there is an initial prejudice against "reading the sermon," and if preaching without notes is an art not too difficult to master, why does anyone bother with a manuscript? It is done for just one reason, which happens to be almost compelling: This is the matter of time. In the average Protestant service of worship today the preacher has about twenty-five minutes for his sermon—no more. It is said that some men are so good that they are exceptions to this rule. I know of none. The situation at any college chapel service will illustrate. You just can't go over twenty minutes, and I don't care who you are. I have been a student on the campus of a great university where only top-flight preachers were brought in for the services. It made no difference. Twenty minutes was all the students would give if, indeed, they gave that. The situation has not at all relaxed today. Students seem to feel that it would destroy their moral character if they permitted such an indignity as a twenty-five-minute chapel talk. Some of the nation's greatest preachers have had to endure the calumny of scraping feet and muttered imprecations. The same thing is true in the average parish, though it may not be so conspicuous. Members of the

congregation may not shift feet, cough, and perceptibly signal the fact, but they are nevertheless through listening after the conventional time has elapsed.

This means terrific time pressure on the preacher. He must make every word and phrase count. He dare not use two or three words where one would do. There just isn't time. He must drive with relentless severity of style and freedom from all garrulousness, straight to the goal. His language must be sparse—and I mean *sparse*. That, of course, is the trouble with preaching without a manuscript. It takes longer to cover the same ground. I have never talked with a preacher who said otherwise. You are easier with yourself. You get to enjoying it and want to stop and play around. You *do* use two or three words or two or three sentences where one would have done nicely. Result: When the time is up you have covered only two of your three points, and the sermon is hanging in the air. The third point must be hastily reduced to head and tail, with no body between, and spat out under the most galling pressure.

The time objection can be overcome if one memorizes the manuscript verbatim. Some preachers can easily do this, taking care of the problem very well. Others find it impossible to memorize with such precision. Still others who could do it feel that the feat hardly justifies the stiff concentration that would be required each week. It is probable, too, that the memorized sermon loses some of its potency in delivery. So much attention must be diverted to the task of remembering words, that the preacher may miss out on his pulpit art.

The only alternative to preaching without a manuscript is preaching with it. There are many brilliant preachers who have handled the sermon thus. Perhaps it is sufficient to point out that the greatest preacher of our generation, Harry Emerson Fosdick, always preached from a manuscript. Can anyone who heard him from even the most remote corner of the great Riverside Church feel that his message suffered loss in warmth or power because of this? Few of Fosdick's contemporaries could match his pulpit effectiveness even without the handicap of a manuscript.

The late President Roosevelt, while not a preacher, can certainly be cited for excellence in public speech. Every public utterance of his was made from a carefully prepared manuscript (a procedure his successor would be wise to imitate!) He had the added hazard, from which most preachers are free, of having to keep his mouth pointed squarely into a microphone. This was particularly true in the early days when sound equipment was much less scientifically designed and arranged than it is now. Roosevelt's crowd-pleasing glances to right and to left had to be terminated at the precise moment that he began each sentence. Every word had to be spoken straight ahead, into the microphone. Despite such hazards and the necessity of having to handle the manuscript in addition, Franklin D. Roosevelt always maintained marvelous rapport with his audience.

What is the secret of the effective reading of a sermon? It is to read it without seeming to read it. This was an art in which the late Peter Marshall [1] excelled. A glance must convey to the preacher the next two or three sentences of his sermon. Or, perhaps, the sight of the first or key words will set off in his mind the following succession of sentences. These will be delivered as the preacher looks straight into the eyes of the congregation, not forgetting the groups to his right and left. Each section of the congregation must receive this direct, personal glance.

When this succession of sentences has been delivered, the practiced eye of the preacher will fall upon just the proper point on the page to pick up the next succession. He will know where these points are from his complete familiarity with the manuscript. This will be gained by going over the sermon a number of times, not merely reading it, but delivering it in just the manner that he will deliver it on Sunday morning. As he is preaching he will know "where he is" in relation to the manuscript at every moment. He will not stay too long away from the manuscript. If he does so, there will be a break in the discourse, when he must finally glance at it again. The shifting of eyes from manuscript to congregation and back is soon accepted.

A sermon read in this fashion will suffer no lapse of congregation interest and will enable the preacher to finish within a few seconds of the time he had planned. If the service is broadcast this is absolutely necessary. Even when there is no broadcast, the importunities of the typical congregation make it hardly less necessary. Familiarity with this kind of preaching benefits the hearers as well as the preacher. They can simply dismiss from their minds all speculation about when they will get out and whether dinner must be delayed. They can give themselves unreservedly to the sermon in the confident knowledge that it will be over at twelve o'clock and not two minutes later. If it is true that there are no souls saved after the first twenty minutes, this method will make it reasonably possible for some to be saved before.

There is another argument for reading the sermon. It makes for accuracy. There is hardly a preacher who has not had the humiliating experience of being "misquoted by the press." Too often, however, the "misquotation" turns out to be what he actually said. In the heat of the moment he said more than he meant to say. (Recall the preacher who once denounced the Democratic Party as the party of "rum, Romanism and rebellion.") When one preaches from a manuscript, such danger is obviated. The press can receive an exact statement of the preacher's words. If the account is based on "live reporting" with the reporter taking down the words as delivered, the preacher can demand and receive a correction if the report does not correspond to his manuscript.

I know of one preacher who failed dismally in an important pulpit. He tried to preach without notes. At the suggestion of a friend he took to reading his sermons and has since made good as a preacher in another city. While this may not be the solution for everybody, it certainly is for some. Preaching with a manuscript makes for speed and accuracy—and effectiveness.

[1] Former Chaplain of the U. S. Senate.

As Lights in the World

A Sermon by ODD HAGEN

This sermon is by the principal of the Methodist Theological School for Scandinavia and Finland, Gothenburg, Sweden. It is based on the idea that Christians should *shine as lights in the world*. This year the seminary at Gothenburg celebrated the seventy-fifth year of its founding.

I REMEMBER a night ten or eleven years ago when our youngest daughter, then four years old, was ill in bed; we had to sit up with her during the nights. The fourth night, when also the hope for recovery came, I heard her whisper feverishly some words, and I bowed over her to listen. So came one, two, three, four times the words from Philippians 2:15 (I believe she had learned them in Sunday school) : *Shine as lights in the world.* Of course she said the words in her own tongue, and the Swedish translation is: *Shine as heavenly lights in the world.* As you understand, it is quite impossible for me to forget this text whispered in the night; and we ought to remember it, all of us. It is our duty as Christians to *shine as lights in the world.*

It is our duty because Christ said so. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* That they may see! A great period of our Christian culture has been called the Enlightenment. I do not know if it is deservedly so-called, but I am convinced that every Christian ought to be an illuminator for those around him. A great many people of today do not read the Bible and do not listen to sermons, but they are influenced by the lives of Christian people. Therefore, it is necessary for everyone confessing the name of Jesus to shine as a light in the world.

Some of us have been as black-outs instead of as enlightening stars. People cannot find the way in a black-out. They are looking for the stars and the lights. Others have been as flashlights, burning and shining only a moment. But it is necessary to keep the light burning. It is my responsibility as well as yours to shine so that others may find their way to God. In this we ought to be the followers of Christ, who was the great Light, shining in the darkness. *In the midst of a crooked and perverse nation, . . . shine as lights.*

But when trying to shine, let us be reminded, you cannot be a light to mankind—to the people far away—if you do not shine for those around you, in your home, in your office, in the factory, or in church. If you do not shine in the inner circle, you cannot be a light for Christ in world-wide missionary work. You have to start at home. There are different sorts of people. Some look very fine at a distance but when you come closer to them you find that they do not shine in the spiritual way so much as you thought. There are too many sunspots in their Christian lives, and they have no influence in the direction of Christ upon those living in their own home and family. It is disappointing to be acquainted with such people. With others it is quite different. Coming closer to them, you will find that they are shining lights for the inner circle.

Some days ago I read a book by one of the great Norwegian authors. While speaking of his wife and her influence in the direction of all good things, the leading character of the book is saying: "There is always a star shining over her life!" May all of us be as the stars—the heavenly lights—for our families and friends, and in that way act as guides to Christ. We have to start there, as Dr. Richard, the great Danish preacher said, and we cannot become missionaries by travelling thousands of miles over the oceans before we have become missionaries at home.

On the other hand, as lights in the world we have responsibility also for countries and people far away. But I am not sure that we always are up to our high calling. Are the so-called Christian peoples really lights for the world? It is true that the folks of China, India, and Africa for many decades have looked at our Western civilization hoping that we should be able to give the solution of all their problems. Have they found what they were seeking?

I am no pessimist, but sometimes I have asked myself if the late Archbishop of Sweden, Nathan Söderblom, was right when saying that perhaps within a short time the old Christian culture of Europe would lie in ruins and that perhaps Christian missionaries would arrive here from the lands of Asia. It is necessary to keep the light shining among "the perverse nations." A Scandinavian statesman said once during World War II that if history could not say about his little people that they had gained the victory, he would hope it would be said: They did right. The greatest thing to be said about a people is that it did shine as a light.

But if a nation is to be a light in the world, it is necessary to have an enlightening church, composed of simple folk like you and me, but living and lighting for Christ. Are we as individuals, as churches, as nations, shining among the peoples of the world? This is our calling and our Christian duty.

How can this be realized in my own life? How can I be made a light? It can be done by the grace of God. There is a word of Paul to be mentioned in this connection. *For God, who commanded the light to*

shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Let God be a reality in your own life; open your heart for the transforming light of the grace of God, and you will soon become a shining Christian. The problem with most of us is that we are not living as close to God as we ought to do. Remember that Moses, after days of communion with God on the holy mountain, came back to his people with a shining face—communion with God includes transformation. And remember that Jesus, when praying at the mountain, was transfigured there before his disciples *and his face did shine as the sun.*

Live in communion with Christ. Let the Holy Spirit fill your heart. Let God, who is light, illuminate your whole existence, and you will be a heavenly light also for your family, your church, your nation, and the world in which you live and have your responsibilities.

New Life in the New Year

A Sermon by JOHN W. McKELVEY

A look forward, like a look backward, is not all rosy; but with the transforming Christ in our midst, we can move forward hopefully, declares the pastor of the Methodist Church, Lansdowne, Pa. His text: Rev. 21:5.

And he that sat upon the throne said, Behold, I make all things new.

IT hardly seems possible that another year has slipped from the present into the past. To some among us the year has doubtless passed quite slowly, to others it has been exactly as the town philosopher put it: "Tempus *does* fugit."

Now that another year is behind us we are conscious that time will soon be gone. Nowhere is this fact more truly expressed than by a psalmist: *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.*

If we have the courage and frankness to look back over the year now ending, we will likely be confronted with numerous and portentous signposts, some burnished brightly with gladsome memories, others shrouded with painful recollections of failure, disappointment, frustration, bereavement, and tragedy. The common tendency among us will be to ignore the experiences that have brought sadness and heaviness of heart, and thus to allow them to fester and spread their noxious poison through our being. One reason, if not the sole reason, for looking backward is that we shall seek out the sore spots, the unhealed sorrows, the cankered feelings within, and with dauntless effort remove the stinging thorn and so be healed. After all:

A broken heart is not to be despaired of
As something now of little use or none,
For it can hold as much or even more love
Than it was wont, before the harm was done.[1]

I would not be dogmatic about it, but I believe these simple lines touch off the secret spring to creative blessing and lasting joy. If taken at face value they suggest that the New Year holds a double portion of the things which God seeks with lavish hands to bestow upon our waiting souls. To be sure, no one in his right mind goes about looking for trouble. The truth is, trouble, labor, and sorrow are a part of the warp and woof of life's swift day. We invariably wish it were not so, and sometimes are dreadfully disillusioned to find that the cup proffered to us is brimful with bitterness and gall. Notwithstanding, God moves in a mysterious way his wonders to perform.

The truth embodied here in poetic garb is disclosed happily in the story that is told of a certain oriental king. Having of necessity to take a long journey, he gave orders that he must walk on carpet all the way. But the order proved impossible to carry out—not enough carpet being available in his kingdom. The situation was saved by a bright boy who presented the king with a pair of carpet slippers.

Most of us, I daresay, would prefer life's highway to be a comfortable journey over a plush carpet. But we don't take many steps before we find it is quite otherwise, a way not only not smooth but also stony and steep, especially if we would reach heaven's land.

What then? Shall we stand still and refuse to go forward? Not at all. The Apostle Paul suggests the solution to this dilemma: *Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God . . . that ye may be able to withstand in the evil day . . . having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. . . .*

The idea plainly is not one of comfort but of endurance and victory. It is the assurance that clothed with the strength and spirit of God we can go forward in the New Year, no matter how difficult and hard the way, leaving the "low-vaulted" year that is past, "leaving thine outgrown shell by life's unresting sea!"

It may be that some among us will not learn the fleeting lesson of the year that is past. They are akin to the little boy in school. His teacher asked him somewhat sharply one day, "Johnny, are you learning something?"

"No, ma'am," he replied, "I'm listening to you."

But if we will listen in order to learn, then richly will the experiences

[1] From "Of Broken Things," by Adelaide Love, in *War Cry.*

of 1949, glad or sad as they may have been, have blessed us, and the stronger will they have made us.

This much is true, there is no point to our receiving blessing and strength unless we are to use these gifts for the common weal in the days to come. This means we must expect "hard work to do, and loads to lift."

If at this point you were to say to me, "That's fair enough, and I don't object as long as I am not expected to do the impossible. A fair share of the day's work is fair, but not a double share," then you would raise a most profitable question. Far be it from me to presume on God's prerogative and say to anyone, "You look hale and hefty, therefore you must bear an extra burden." And yet I am quite certain that some among us will be tried and tested during the forthcoming year, as never before, in precisely this manner. It may be in the test tube of illness, or by means of sudden death of some loved one in an airplane crash, or an auto smash-up or as a victim of some fearsome disease. It may be through the processes of failure to achieve some coveted goal or a betrayal on the part of so-called friends and trusted associates.

"Why," you ask with impatient insistence, "must life be so?" In reply let me say first that in many of life's unpredictable vicissitudes there is no "moral" attached. "The mystery of an airplane crash" (from the religious point of view, writes Ernest H. Jeffs of England, in *Christian World*) "is by no means cleared up when one has traced the disaster to some momentary failure in efficiency, involving no conscious moral failure, on the part of an airlines employee. The stark fact remains that men, women and children are liable at any time to endure horrible and undeserved suffering."

"But why?" you repeat.

At least a half dozen times during the past year I have been confronted as pastor with this implacable interrogation. There are two thoughts which we must ever keep alive within us, if we would find our way through the dark valleys of difficulty and disaster.

One thought is that which I have already hinted at with sufficient emphasis, namely, that life is a pilgrimage over a rough terrain, an ascent up the hill of God by a steep and treacherous path. It is a hazardous journey, fraught with tragic elements, but if we are faithful unto death, if we run a straight course, turning neither to the right hand nor to the left, there is laid up for us a crown of righteousness forever.

The second thought is one which only the undaunted can dare to think, and it is that the worst part of human suffering is indeed mystery. Rather than by dint of great effort trying to find some purpose in every ordeal and tragedy, we ought to take suffering as one of those dark mysteries which drive some men to atheism but draw others to a more desperate faith in a divine love far greater than we can comprehend.

In his book *The Significance of Silence* (Abingdon-Cokesbury Press, 1946) Leslie Weatherhead gives one of the finest examples of this sort of heroic faith. It is the experience of his own sister who was dying of cancer at an age too young to be associated with this terrible disease. He had gone to see her one day not long before the end, and though it was a dark, dull November afternoon when he entered her room, it was as though someone had lighted a beautiful lamp. The glory in her face seemed to illuminate the whole room. Undoubtedly she saw the troubled expression on her brother's face because she said, "Don't be troubled at the news. Everything that you preach is perfectly true." And then she added a sentence that is worthy of any hero. She said, "I am proud to be trusted with cancer." Not that she wanted it. Not that she deemed it the intention of God. Not that she was resigned to it or in the slightest degree understood it. But that in enduring it she found herself ever closer to the infinite mercy and surpassing love of God.

Even though what I am saying is acceptable to everyone, as we pause on the brink of a New Year, I am certain that to accept it as true is not enough. As someone has put it: "Even though you are on the right track, you will be run over if you just sit there." The thing we must do is to act upon our faith, to rise and walk, to climb the steep ascent to heaven, knowing that we are not alone, that we have an Advocate, that we possess a Rod, a Staff, a Comforter, a Shepherd, a Savior.

I may be wrong, but I have the feeling that Maeanna Chesterton-Mangle was trying to say, among other profound things, something like this in her story *The Tenth Jew*. It is the story of ten American boys of Jewish faith caught in the hellish crossfire of World War II somewhere in France. One, fatally wounded, had asked that the Kaddish, the prayer for the dead, be said over his remains. Bound by the honor code of all soldiers, his buddies prepared to carry out his last wish. Tenderly they lifted his body into the closest shelter they could find. It was the bomb-shattered remains of a Catholic church. Only three walls, two pillars, and a cross still stood. Suddenly one lad remembered that no Kaddish could be said unless ten were present. There were only nine of them. What could they do? In a few moments they were expected to move forward into a renewed attack. Just then there came an ominous silence, to be followed a moment later by the dread fury of exploding shells. The men flung themselves on the ground as a mighty explosion caused the rest of the walls to cave in about them. Again there was silence. The earth's trembling ceased. The air cleared. The men stood up to leave. As they stood in humble silence, they stared in amazement. Now there were ten. The figure of Christ had slipped from the cross and stood among them, leaning against a pillar, erect —one of their number. The tenth Jew was in their midst. It was now possible to say the Kaddish and fulfil their comrade's last wish.

Whatever the author may have been saying in this curious episode, I wish to take it as a parable to guide us through the coming year, saying that despite the untoward and uncertain happenings of the future, some good and some evil in character, God has caused Christ to stand in our midst, to walk by our side, to strengthen and keep us until the journey's end. With Christ ever present and always nigh we shall have new life for a New Year.

Clinical Material

This interview with a deserted husband is complicated by the presence of his interested friend. In dealing with a complex marital situation, the flow of conversation between pastor and counselee is constantly interrupted.

Marriage Problem: Desertion

Mr. C. Lee and Mrs. M. Gates, a friend of Lee and his wife, came by appointment to see the minister at the parsonage.

Mr. Lee is a fifty-year-old Chinese businessman; he was born in China and resided in the United States about thirty years. He speaks good English. He is a member of no church, but his wife and three children have come a few times to our church. She is Caucasian. The children are decidedly Chinese in appearance and rather attractive. I have known the family about two years and have called on them three times. The oldest child, supposed to be mentally retarded, was taken by his parents from the public school and placed in a Roman Catholic parochial school. Recently the child embraced that faith. He came to Sunday school off and on during the time he was in the parochial school, but now he has ceased coming to our Sunday school. The two younger children also have been attending the parochial school. One month ago the wife deserted her children and husband.

Mrs. Gates' parents were Jewish, but she does not have any religious affiliation. She is married to a Japanese who was born in Japan; but she has no children. She has come a few times to our church but says she cannot "take 'What a Friend We Have in Jesus' and all that it stands for, because this is not a friendly world." She met Mrs. Lee at a W.S.C.S. meeting in one of our church member's homes. The only thing they have in common is being married to Oriental husbands. Otherwise, educationally and socially, they are miles apart. But Mrs. Lee has thrown herself at Mrs. Gates so often that the latter has become interested in the welfare of the children. Since Mrs. Lee left home, Mrs. Gates has been trying to help Mr. Lee with his children. She arranged the interview.

The interview lasted from 9:00 P.M. to 11:30 P.M. (*This is too long for a counseling interview, but a first interview will often run that long, particularly if there are two persons present. Such an interview is difficult to manage.*)

After about ten minutes of "warm-up" conversation, we got down to business. Mr. Lee displayed no Oriental reticence. The whole story literally poured from his lips.

"When she left," he said, "I took the kids in my car on a trip through the South. We went all the way to Florida. Very nice. I only took the business that fell in my lap. The people down there are very friendly. They say 'hello' to everybody. A pretty girl passed me on the street and said 'hello.' Imagine, to me, she said 'hello.'"

"How did the children like the trip?"

"Oh, fine. Of course, it is hard to go into a man's place of business with three children along and try to sell him something. They want to go to the toilet, they want ice water, they want everything. It would be different if I was the customer. But when I'm the salesman that's not so good. So, I didn't try to do much business this trip."

"Mr. Lee went to the bank in [his home town] and found out that Mrs. Lee had taken out all the money," said Mrs. Gates.

"How did she get it?" I asked.

"Oh, she forged my name on the check."

"How much was it?"

"Over four thousand dollars."

"Hmm. Has this sort of thing happened before?" (*Good question.*)

"Since January she has done that way with checks, and she got in my store someway. Look (pulling out a check). She stamps them with this stamp and signs my name underneath."

"Mr. Lee isn't so worried about the money just now," said Mrs. Gates. "You see, everything is different today from what it was a day or two ago. Mr. Lee has seen Mrs. Lee." (*Note how throughout the interview the interruptions of Mrs. Gates complicate the conference.*)

"You have. Where?"

"At camp. She wrote me and told me where she was. She said she loved me, but she would not come back unless I agreed to put my money in a joint account. I don't know about that."

"I'll say this, C [Mr. Lee]," said Mrs. Gates, "you certainly look happier than I've seen you for several days. Seeing H [Mrs. Lee] has done something for you. You're more relaxed." (*This is a strong effort—and a vicious one—on Mrs. Gates' part to influence Mr. Lee.*)

"Well, I've got the money back she took from the bank."

"I'm wondering if it's not more than that," she said.

"Where are the children now? I asked. (*I believe the pastor should have encouraged Mr. Lee to talk more about his meeting with his wife rather than changing the subject.*)

"I keep them with me during the day around the store. Yesterday I took M (the youngest, and only daughter) to camp. My wife wanted to see her."

"Did you take the boys too? Did she want to see them?"

"She didn't want to see them so much. They're too big anyhow to leave at the camp. It's only for smaller children."

"Did your wife express any sorrow at having gone away, leaving the children without their mother?" (*This brings him back to the subject of the meeting.*)

"Well, she did say she was sorry.

I don't know." (*This should have been followed with: "You don't know?"*)

"Why do you think your wife left?" (*Good question, but strongly directive. One doubts if the relationship is strong enough to permit Mr. Lee to answer that question, even if he knows. That is, Mr. Lee does not have enough confidence in the pastor and feel at ease enough to answer this question.*)

"She got in with some woman in the next apartment house. This woman's husband runs a house of prostitution somewhere. She's no good. She influenced my wife."

"Did your wife leave just because of this woman or for some other reason?" (*Again, strongly directive.*)

"I don't know. She always gets into bad company. She'll take up with everyone she sees."

"Is this the first time she has left?" (*Good follow-up.*)

"No. Last January she went away overnight. A few months ago she did that again." (*This should have been followed up but Mrs. Gates prevents it.*)

"Mrs. Lee thinks nothing of going away and leaving the children any time she feels like it," said Mrs. Gates. "I didn't come here to pull my punches and I'm going to say it. She lets her little girl come home late in the afternoon on dark winter days and go into the apartment all alone. I've often said to her that there are all kinds of drunks and perverts around who could easily get into the apartment with the little girl and injure her. She never pays any attention to me."

"Does your wife love the children?" I asked. (*This is a hard question to answer, even if Mr. Lee could be objective. The answer is surprisingly reasonable.*)

"She likes M (the daughter) but doesen't think so much of the boys."

"I think I should bring up this matter, too, about V (the older boy)," said Mrs. Gates. "He's two years behind in school. Yes, he is a little slow. But you, C, and H, don't help things any by the way you talk to him. You order him around like a servant. And now the other two children do the same thing. They're following your lead." (*Mrs. Gates is "the little helper," making it difficult to work through a line of thinking.*)

"He is a little stupid," said Mr. Lee.

"Perhaps he is," I said. "But often when children see that their parents do not love each other or when they notice disharmony in the home, their outlook on life is drastically changed. Some children have even been known to want to kill themselves." (*What brought this on, we wonder. The pastor has been doing a good job, aside from being somewhat too aggressive.*)

"Absolutely," declared Mrs. Gates. "When I was small and my father deserted my mother and we had no money, we were supposed to bring a dime to school for a present for the teacher. I couldn't bring the dime, I thought, and I didn't want to tell Mother. She found me weeping, because I didn't want to commit suicide either. She found a dime somewhere, and everything came out all right."

"That's why I took him out of the public school, the one for retarded children," went on Mr. Lee. "I took him to the Catholic school where the sisters are very patient. They work after school with him. He is learning Chinese there, too."

"I think that V ought to be taken to a psychiatrist," said Mrs. Gates. "I tried to get him into the clinic at ——— University, but they turned me down. It may have been discrimination. I can't prove it." (*Mrs. Gates needs some counseling herself.*)

"I'd be willing to do what I can to see that V gets such treatment, but let's get back now to Mr. and Mrs. Lee. Does that seem to be the big problem between you?" (*I would let him tell me. It's too early for interpretation.*)

"Well, she's always talking about money. She wants me to give her $35 a week for food. That's apart from the rent and clothes. I think it's too much."

"Who buys the groceries?"

"I do, mostly."

"How much do you spend?"

"I never figured it up."

"Do you keep books for your business?"

"Yes."

"Couldn't you work out some sort of a system for the house? If your wife doesn't want to do the arithmetic, you can do it. Maybe you could allow her some definite amount each week to spend apart from the groceries, an amount that she wouldn't have to account to you for." (*The pastor moves toward a solution. It's too soon for this.*)

"You think that would be good?"

"It might. Apparently Mrs. Lee feels that you aren't giving her any sense of responsibility."

"No. I did do something like that. When I went away I often wrote her checks. When I was in Texas I sent her $50 every week. Once I gave her $300 when I was going to be away for two weeks. I guess that's enough." (*Mr. Lee rejects the suggestion.*)

"Well," said Mrs. Gates, "H says that she helped you build up your business and that she should have a bigger share in it."

"Bigger share? I figured that she has forged my name to over $15,000 worth of checks since I've been married to her. That ought to be enough."

"How much?"

"$15,000."

"How long have you been married?" I asked.

"About ten years. I tell you the truth. We were living together before V was born. That was before we were married."

"Where did you meet your wife?"

"In ———. I had a printing shop. She applied for work and I gave her a job. She's been hanging around my neck ever since."

"What do you like to do together for entertainment?" (*Good question.*)

"She likes to go to movies all the

time. I don't think she even finished the fifth grade. She has the mind of a child. Get a bottle of beer or go to a movie—that is her idea of a good time."

"Do you know any Chinese men in business who have Caucasian wives who would be interesting to your wife?"

"I don't know any Chinese men at all, except a few in business relationships. If I gambled I could know plenty. All Chinese like to gamble. Slave all week and gamble at the end. I never gamble."

"When I married," spoke up Mrs. Gates, "I found that because of my Japanese husband most of my former friends 'cut' me. I found it very difficult to make new ones, especially after we lost our money. Probably Mrs. Lee is experiencing the same problem."

"Especially here in ———," I said. "Any big city is, strangely enough, often very hard when one wants to make friends. I know ministers who know almost no one outside the circle of church members."

"Is that so?" Mr. Lee seemed amazed.

"Does your wife feel that your being an Oriental keeps her from making friends?" (*Good question.*)

"Yes. She calls me all sorts of names. Once we drove to ———, where she has a friend she used to know in Germany. She made me sit in the car for about an hour instead of having me come in. She's ashamed of me."

"In any other ways?" (*Good follow up.*)

"She was married before. To some old guy. He helped her get here from Germany. They had a daughter. She's about twenty-five now, and she has her own child. The daughter wrote to my wife, saying that she didn't want to see either of us since 'you are now married to a colored man.' My wife showed me the letter."

"Is there any other difficulty between you and your wife?" (*Good exploratory question.*)

"Oh, she's mad that I won't help her get her brother into this country from Germany. But he's no good. He's a homosexual. He works in a hotel as a sissy. What do I want with him?"

"Mr. Lee, do you still love your wife?"

"No."

"Are you sure of that?" asked Mrs. Gates.

"Yes, I am."

"If you didn't have any children would you even be considering taking her back?" I asked.

"No, I guess not. But when you've lived with someone this long, it is hard to cut them out of your life."

"Of course it is."

"Mr. Banks, if you were in my place, would you take her back?" (*This is probably the reason he came for an interview, to receive help with this question.*)

"How can I answer that? You didn't ask me when you married her. All I can do is to indicate what I think might happen if you did, and if you didn't. You'll have to make the decision yourself." (*The pastor seems a little impatient at being put on the spot.*)

"It looks as if Mr. Lee will be taking her back, now, anyway," said Mrs. Gates. "When she returned the four thousand to him yesterday, it was with the understanding that they would come together again. At least that would give the children back to their mother for the summer."

"Oh, if that is the case, then you are honor bound to take her back, are you?" (*I would ask him rather than tell him, as the pastor did here.*)

"I suppose so. But the old trouble will flare up in a couple of months, I'm sure. It will never last—our marriage."

"Mr. Lee, if your wife would like to see me I'd be glad to talk with her. Maybe you'd like to come together. Or maybe she'd like to come first by herself, and then you might come together. It might be of some help. What do you think?" (*Good offer. Perhaps it should have been made even stronger.*)

"I'll ask her. Maybe she would like it."

"And about V," I said. "I know a good doctor right here in this building. I go to him myself. If you want, I'll make an appointment for V. I'll even go with him. Before you try a psychiatrist you might do well to consult a general practitioner."

"Well, thank you."

"Could V meet me at the church?" I asked.

"I don't know. He's not supposed to go to any church other than the Catholic. I think that is silly. I have gone to the Baptist, the Methodist, anywhere there is a good sermon. On our trip south, however, V made me take him to nine o'clock Mass every Sunday."

"I'll bring V to the apartment," said Mrs. Gates. "If that will be any help." (*Does Mr. Lee want V to see a physician? It is not very clear but looks as if Mrs. Gates and the pastor decided.*)

Pastor's Summary: This call was, I believe, definitely helpful. The spiritual needs of Mr. Lee (and his wife, too) are those of seeing money as only one of the needs of a home. They need to cultivate a spirit of sharing of responsibility, Mr. Lee in financial matters, Mrs. Lee in looking after the children. From what I know of Mrs. Lee, I do believe she is a very poor parent. They both need the church.

Editor's Summary: This was an interesting interview and one that was complicated by the presence of a third person. Mr. Lee did not get the help he came for, although he undoubtedly felt the interest of the pastor, which was helpful in and of itself.

One almost never can get at the root of marital difficulty in one interview, which was the case here. Therefore, another appointment should have been made. Making the second appointment is not a permissive procedure such as, "Come to see me again if you'd like to." Rather it is, "I'd like to see you again, as these things are so complicated they usually need more than one interview. When can you come to see me again?"

Mr. Lee wants to break up with his wife, but emotionally is having difficulty doing so. There seems to be little to hold them together except habit and the youngest child. I can see little hope of helping this family, but the minister must try, for his is an eternal hope.

The Needs of the Aged

By FRANCIS R. BAYLEY

The neglected aged are, after all, persons, and they need the basic things that all men need. The author, Methodist minister and past president of the Judicial Council (1944-48), stresses the old-age need for a "personal ministry of the church." The article is taken from an address to the Baltimore Methodist Preachers' Association.

A RECENT March of Time film was devoted to the problems of the aged. It was one more proof of the increasing concern of society for its senior citizens. This film illustrated remarkably some of the many facets of the problem of the aged; also the efforts to meet the situation with understanding and constructive service.

It began with two lonesome old persons, an old man and woman living alone, each with nothing to do except cook their meager meals and try to stretch their monthly thirty-dollar old-age check to cover the expenses of room and meals.

Then came a brief view of an old father who was living with his married daughter. He is pictured listening to the radio. The son-in-law comes in and says to his wife: "Tell your old man to shut that thing off and go upstairs so we can set up the tables for our bridge party tonight." Much is suggested here to anyone who knows about the intangibles always present in such a family situation, sometimes resulting in open war, sometimes reduced by Christian forbearance to unspoken tension. The aged and the young living together, perhaps three generations in one family, not infrequently produces a siutation far from ideal, even with the best of intentions on both sides.

The film then showed some listless inmates of a county home. The surroundings were beautiful, the buildings were adequate—as they are often not—but the inmates! They were pathetically forgotten persons suffering the tortures of living without hope or friends.

The film also included the brighter side: workshops like our Goodwill Industries where the aged can still earn a modest living, a Townsend Club meeting in which 200 or more of them were listening to speeches and singing about the $200 a month each hoped to receive; then clubs, social and hobby clubs, organized and supervised by social workers; also an organization in New York City devoted to placing old persons in jobs, trying to overcome the prevalent philosophy of modern industry that youth alone is sufficient, and that age requires either retirement or discharge.

Then came the climax of the film: views of St. Petersburg, Fla., where —of all places—old people are actually invited and catered to. There are state societies in the city that enable the old ones to meet each other, hold parties, have shuffle board tournaments, enjoy lawn bowling, and go together to large, well-equipped recreation places for their pleasure. The city even provides green benches along the sidewalks downtown so that old folks can sit down any time.

The final view displayed a baseball game, including a scene in which an old fellow was sliding for home base. By happy coincidence, I was spending my vacation last winter in St. Petersburg when I saw this March of Time movie. I saw the old man in the picture play ball a number of times while I was there. He is eighty-two years old, nicknamed "Rabbit." He can really run like one, too. There are four baseball teams that play a season's series: the "Gulls" and the "Pells," having a minimum age of fifty-five years; and the "Kids" and the "Kubs" whose age requirement is seventy-five years.

Rejoicing as I do over the propaganda value of this film that reached its climax in that heaven-on-earth for old persons, St. Petersburg, it should be noted that it is possible for only about one-third of our population, sixty-five years of age and over, to live there. Those who go there live from the financial "fat" they have accumulated through long years of labor, and the town caters to them for a share of their "fat." But two-thirds of our aged, in round numbers 7,500,000, must be supported by someone else. The number is increasing at a terrifying rate, terrifying, I mean, to anyone who has an understanding of the social problems involved.

"Medical science, health education, improved living conditions, and a falling birth rate are rapidly developing an American population in which older folk are preponderant. The average life expectancy, which in 1900 was 48 years, by 1930 had leaped to 60 years and now has reached 67." [1] It has been prophesied by competent persons that if the present rate of increase of the so-called aged is maintained and perhaps accelerated by the factors noted, the time may not be far off when the number of those of sixty-five years or over will be equal to the earning part of the population, those between eighteen and sixty-five. The American people would do well to give this matter serious thought!

President Truman called attention to this problem in his State of the Union message (Jan. 15, 1949). Suggesting a program that will call for large expenditures, he said: "We should expand our social security

[1] "Old Age Assistance—Cleveland Style," by Clarence Hall. *Christian Herald*, Jan. as condensed in *The Reader's Digest*, Feb., p. 107.

program, both as to the size of the benefits and extent of coverage, against economic hazards due to unemployment, old age, sickness, and disability."

Even if the nation is able and willing to support in fair comfort this increasing segment of its population, which is of course open to question, it will meet only one need of the aged, namely, the material need. There are other needs, social and spiritual, which cannot be met by money alone, and these needs spell the difference between real living and mere existence.

All of us want jobs—jobs that will not only enable us to support ourselves, but also permit us to feel that we are making a worthy contribution to society. We want a happy family life, a sense of being wanted, of helping and being helped. We also want a pleasant social life, one that includes friends with whom we can share mutual interests. These are universal wants, and they do not cease to be desired just because one has reached the age of sixty-five. But what hope is there of satisfying any of them, if one has reached this milestone in life?

A *job?* Many industries have not only an arbitrary age for hiring, thirty-five or forty, but also an arbitrary age for retirement. One of the most pitiable scenes in the March of Time film was that of a man who had served long years in a business office and had reached the age of retirement. The bosses gathered around, speaking in complimentary terms of the old man's long and faithful service. One said: "Good old Joe, now you can rest and draw your pension." The last thing that man wanted was retirement. It is questionable whether his pension will be sufficient for him and his wife. Besides, he wanted a job, an interest, a sense of accomplishment.

Why should business set a compulsory retirement age? It rests on no scientific basis. When I was a district superintendent, I had the doubtful pleasure of having committees come to see me, saying: "We want a young man." My stock reply became: "All-right, brethren, we have some young men who were old when they were born, and we have some so-called old men who are still young in spirit and effectiveness. Which kind do you want?"

Well, it seems that many large industries are beginning to revise their thinking and practice at this point. Instead of turning the old horse out to pasture, they are trying to harness him to a lighter wagon where something of the joy of the road may still be his. But a number of factors complicate the problems for even the best and most humane businessman. One is the assembly line, where the old men cannot keep up. Another factor is the insurance and workman's compensation which, for economic reasons, puts a premium on youth. Still another is the survivor and age-old insurance law which requires a man receiving a pension to forego it if he takes a job in an industry that pays him as much as $15 a month. However, if government and management have vision, perhaps many a person now unemployed because of an age limit may still be employed and again have a satisfying sense of usefulness.

Family life is a serious human need. Lonesomeness often tortures the soul of an old person. The feeling that nobody wants you or cares about you is a spirit-destroying devil. It leaves its victim neither day nor night; and the mind turned in upon itself is apt to become bitterly resentful.

I was once pastor to a seventy-five-year-old man whose wife had passed on. He lived alone in a third-story back room with a small kitchen attached. At that time he was receiving $7.00 a week from old-age assistance. At Christmas and Easter I used to send him some money so that he might come to church at those seasons, but he accepted it so reluctantly that I desisted, lest it hurt his feelings.

Whenever I called he always talked about two subjects: his deceased wife whom he painfully missed, and the earnest request that I take his name off the church record because he no longer was able to pay anything. I refused to allow him to withdraw, of course. I told him that he would always be a member whether he was able to pay anything or not. I also directed the officials never to send him an appeal for funds. I pondered this experience, wondering what had caused this impression that he was not wanted if he could not pay. Had the church been so anxious to build an ecclesiastical monument that it had forgotten that there are many persons who do not need a monument but who do need a tender and never neglected ministry from the church? There is no doubt that there are in every city thousands like this old man, lonesome and neglected except by public welfare workers.

Another need of every person, the aged as well as the young, is a *pleasant social life.* One of the most successful attempts to meet this need is being carried out in Cleveland, Ohio, under the Welfare Federation. As reported in *The Reader's Digest,* its president has said, "A society that supplies only economic security for its aged, while leaving other insecurities untouched, is doing only a surface job. Now that medical science has added more years to their lives, it is up to us to add more life to their years."

The Reader's Digest story relates: "A five-year plan got under way in 1944, when the Federation's Committee on the Aged was set up. First phase was to dramatize the problem to the public at large—and at the same time to sell the city's oldsters on their own rejuvenation.

"Today, scattered across the city are a chain of Golden Age Clubs that meet weekly in churches, libraries, settlement houses and city recreation centers. Run by the old folks themselves, the clubs provide lectures, music, games, teas, picnics, tours of interesting places. They range in size from 20 to 60 members and each one is suited to the neighborhood and cultural background of its members.

"A natural next step was Hobby Clubs. These are smaller groups, given supervision and guidance by trained experts in occupational therapy—but that term is avoided. The experts learned their lesson from a white-haired codger who bustled in one day to demand: 'What've you got to keep me busy? Doctor said I

need occupational therapy. "Huh! All I want is the occupation," I told him. "You can keep the therapy!" ' These hobby shops are a real bastion against idleness, the greatest enemy of the aged."

About two years ago I heard a social worker from Cleveland speak on the work there. At once I said to myself, "Why can't this be done in Baltimore?" Sometime later I received a letter from the Social Service Exchange asking me to serve as a member of a committee to consider this matter and to begin its development, if possible. This committee has never been called together. Too little money is the cause of the delay. I am certain, however, that the committee will be called at some future time to consider the matter of serving the aged.

Frankly, however, I am wondering if the churches should not be doing more than they are for their aged members. When I was a pastor I had a list of the aged and shut-ins whom I visited frequently. No visits that I made were more appreciated. No, they did not add anything to the church, but "these least" needed the personal ministry of the church much more than many of the younger members or carefully cultivated prospects.

Consider this: We hear much about work with and for the young. We have them organized, graded, divided, and subdivided into groups; but where is there any church that, considering the special needs of the aged, is attempting to meet those needs in any organized or constructive way?

Here is a needy field about which every pastor and church should be doing some thinking and planning and acting. We may not be able to do much about securing jobs for the aged, but we can do much more than we are now doing to meet their social and religious needs. They should never be forgotten or neglected by any church.

The Premarital Conference

By RUSSELL J. PRENTICE

What shall I say to a couple looking forward to marriage? This is a question that many pastors face. The author, pastor of First Presbyterian Church, Alhambra, Calif., using The Marriage Service itself as a guide, here addresses remarks to a couple before the marriage ceremony takes place.

Books and pamphlets about premarital counseling are legion; yet I have never found either a book or a pamphlet that told exactly what the minister said to the couple sitting before him in his study in the premarital conference. The Marriage Service itself is used as a point of departure for the remarks recorded in this article. The background and problems of the individuals to be married will naturally determine how long the conference should be and what part should be elaborated upon. A wise minister will depend upon the help of supplementary material, such as books and pamphlets, for counseling along specific lines. He will also realize the value of working with competent medical men in the matter of preparation for marriage. It will be seen that the ideas in this article are not necessarily original, but are offered as one pastor's views on premarital counseling.

Because I am deeply interested in lasting marriages and happy homes, I decided at the beginning of my ministry never to marry a couple without a previous interview. I have placed in the hands of each of you a copy of The Marriage Service, which will be used at the wedding and which I will use as a basis for my discussion. Following the wedding, you will be given a copy of this book which was used in the service and in which are written your names.

There are many things that a couple should discuss before they get married. Most of them are suggested in this beautiful ceremony. In the opening statement, for example, note the phrase which refers to marriage established by God: "for the happiness of mankind." Note the words "regulated by his commandments." A successful marriage does bring happiness, indeed, and a successful marriage is one that is regulated by "his commandments."

This universe operates through physical laws established by the Creator. Just as there are laws that regulate the ebb and flow of the tides, so there are spiritual laws, laws of patience and fidelity and love, which, if broken, will cause the marriage to fail. Let us go through this service and consider some suggestions for a happy marriage. Turn to the words: *. . . in honor and industry to provide for each other and their household, in temporal things . . .*

This part of the ceremony suggests that you should discuss and find agreement on such important subjects as a family budget; savings and allowances; the matter of insurance; babies; whether the wife is planning to work.

. . . to cherish a mutual esteem and love . . .

Here you are reminded to face honestly your likes and dislikes; the differences of your temperaments; the necessity of having mutual interests; of spending part of your recreational hours together; enjoying certain hobbies together; and dating each other at times after marriage. Are you agreed on what you like to do for a good time?

. . . to bear with each other's infirmities and weaknesses . . .

No person is perfect, and the marriage service calls upon us to be very patient. A true married love

is well described by Paul in the thirteenth chapter of First Corinthians. Each couple ought to read the chapter together often. *I may speak with tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal. . . . Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.* (Moffatt trans.)

. . . Our Savior has declared that a man shall leave his father and mother and cleave unto his wife. . . . Who giveth this woman to be married to this man. . . . Whom God hath joined together, let no man put asunder . . .

Our Lord has wisely advised us to turn from past loyalties and to put first the new marriage relationship. The phrase *who giveth this woman* assumes that parents will not try to hold on to previous privileges or to possess their offspring. This new relationship is so important that no man should put it asunder. Parents-in-law and relatives have been a great blessing to marriages, but many times they have been a curse to a newly established home. You should agree beforehand what part the in-laws and relatives will play in your marriage. It should not be great. As a rule, it is unwise for parents to live with you. If there is unhappiness on the part of any of the parents about your marriage, it should be corrected, if possible, at once.

. . . in sickness and in health . . .

Not only is it important for each person to have a physical examination before marriage, but it is also important that you have a full understanding of the physical relationship of marriage: the sexual side. In my experience I have found that couples have discussed most of the above-mentioned topics, but many of them have not really entered into a serious discussion of this important aspect of their marriage relationship.

I am interested first of all in your outlook on sex in marriage. There are many who have the idea that sex is something that nice people do not talk about. It is something about which you whisper or speak in a hushed voice, finding out whatever you can whenever you chance to find it. This attitude is wrong!

. . . holy marriage. . .

This part of marriage is holy. We need to remember that God fashioned husband and wife with different sexual organs for a purpose: to enjoy each other in sexual union and to beget children. This function is God-given; therefore, it is something sacred and holy, and no one ought to cheapen the sacred act by being ashamed of it. Always maintain this high and holy outlook upon sex in your marriage. We need to remember also that it is in sexual union that the highest expression of love between husband and wife is made manifest. It is the highest meaning of the phrase in the service:

. . . two become one . . .

Before marriage the highest expressions of love are manifested in the kiss and a moderate amount of caressing. After marriage the highest symbol of your love is expressed in sexual intercourse.

If this part of your marriage represents something sacred and holy, and also the highest point of your love for each other, you will naturally want it to be the best relationship. Neither of you will appreciate a relationship in which just one experiences all the satisfaction and the other is frustrated and suffers physical discomfort.

The first rule of a happy sex life is absolute frankness on the part of husband and wife. There should be no hidden feelings of remorse or regret, fear or shame, or ill feelings which lie deep in the subconscious. Bring the subject out into the open and discuss it intelligently. I do not pretend to be telling you anything that you do not already know. I speak on this subject so that you will realize the importance of it and will discuss it in detail at another time between yourselves, now that the subject has been opened to you in this manner. It should be remembered that complete physical adjustment may not be realized at the very outset of the marriage. A relationship as intimate as this may require several months before mutual satisfaction is attained. Proper preparation is necessary before this experience. Many persons, particularly men, have the mistaken idea that all that is necessary in this regard is for the husband to experience a sexual urge and for the wife to fulfil her "obligation" and acquiesce to his desire. This is wrong! For one thing, we are human beings, not animals. There is the physical, mental, and emotional preparation to make beforehand.

Suppose you sat down to a table abundantly spread with all kinds of wonderful food. If you were filled with rage or fear, hate or bitterness, or any particular strong emotion, you would not eat much of that food. If you did, your body would not assimilate it very well. This exemplifies in a real way the strong control the mind has over the physical organs of the body. The mind controls the sexual organs of the body in a much keener way. Unless your minds are prepared, and both of you are looking forward to this experience, difficulty or lack of complete fulfilment will be the result. Often it is wise for the husband to say in the morning before he goes to work, "Sweetheart, how about a date tonight." Even without preliminary date making, however, you should realize the importance of the preparation, the kissing, caressing, stimulating, the love-play. No couple should feel ashamed or bashful as they engage in love-play. It is the way that God fashioned our bodies to "tune us up" for the fulfilment of our love.

In regard to the experience itself I would call to your attention the desirability for both the husband and wife to experience the "climax" or the point of highest feeling, if possible, at the same time. Here, again, I do not know how a couple can reach this attainment unless they are willing to be frank with each other. Each should inform the other how he is coming along. Suggestions should be made as to what one might do to facilitate the completion of this experience simultaneously. This will require a period of adjustment on the part of both.

It is wise to discuss before marriage whether or not you plan to have children. I hope you are planning to do so. This brings up the question as to how soon you wish to have them. If you plan to wait for a period of time until you have become adjusted to each other before inviting the third party to come live with you, you will face the question as to the means by which you can do this. There are many methods of birth control. If you have a competent, up-to-date doctor, you should seek his advice. (I have a special leaflet for you which describes in detail the matter of birth control.) I also recommend that you have in your home for ready reference a good booklet dealing with sexual adjustment (*Marriage and Sexual Harmony*, by Oliver M. Butterfield. Emerson Books, 1938, 96 pp., $.50.)

. . . *To pray for and encourage each other in the things which pertain to God* . . .

If you told me that you were planning to take a wedding trip to some distant point, and I informed you that one out of every three cars heading for that destination would smash up, you would perhaps not make the trip. If you did you would drive carefully. That is the unhappy story of marriage today. One out of every three marriages comes to a bad ending. This means that society, as we know it today, is making it difficult for young couples to stay together. It means that if you love each other and want your marriage to last, then you are going to have to strive hard. It means that you should observe the things that are causing broken homes and unhappy marriages, and then avoid those things in your marriage. Drinking, gambling, infidelity, and sexual maladjustment greatly contribute to divorce and broken homes.

I want to tell you about a group of people in which the ratio of broken marriages is only one out of every fifty! That is a wonderful average. This group consists of husbands and wives who have a common religious faith. These men and women are faithful to their religious responsibilities. Now, you have come to a Christian minister for this service. You desire the church's blessing upon your marriage.

If you want your marriage to continue, you will be most diligent in fulfiling the meaning of the words in the ceremony: *to pray for and encourage each other in the things which pertain to God.* You will make religion and the church a natural part of your home. You will discuss together your religion freely, openly, and naturally. You will find a Christian church where you can worship together and serve the Lord in whose blessed name your marriage is solemnized.

If you keep your marriage vows, you will establish your marriage on the strongest foundation there is for a happy, lasting, beautiful, abundant life together, until

. . . *death do us part* . . .

Even then you will have built your marriage upon something eternal, so that even death itself cannot take it away or destroy the beauty of your love.

FOR YOUR READING

A Study of Youth Behavior

ELMTOWN'S YOUTH, *by August B. Hollingshead, John Wiley & Sons, Inc., 480 pp., $4.*

Elmtown's Youth is the presentation of the findings of one facet of an ambitious research project sponsored by the Committee on Human Development of the University of Chicago. Elmtown is the fictitious name of a Midwestern city which was judged by the committee to be typical of the Midwest. The committee is attempting to learn, among other things, what factors influence the personality development of the adolescent. The first report to grow out of this research is *Adolescent Character and Personality*, by Robert J. Havighurst and Hilda Taba (John Wiley & Sons). *Elmtown's Youth* may be viewed as a companion volume, since it is focused on the same adolescents, although it is concerned with a different problem.

This study seeks to determine the influence of the social system upon the behavior of the adolescents in the community. Around 735 adolescent boys and girls were involved in the study, and these were classified according to the social class occupied by their families. With this background, the researchers studied the behavior of the adolescents in seven major areas: the school, the job, the church, recreation, cliques, dates, and sex.

For the purpose of this review, an intensive analysis of the methods employed in the study and the findings are neither necessary nor desirable. While questions could be raised in these areas at several points, the whole impact of the book is one of careful scientific inquiry.

The greatest significance of the report lies in the revelations about the ways in which children behave, as well as how a community really functions and how this dynamic functioning, subtle and impersonal or obvious and bold as it may be, serves to condition the behavior of youth in the direction deplored by those who are devoted to human values.

The section on religion presumably would be of most interest to the readers of THE PASTOR. Practically every student claimed that he believed in God and was a Christian, but only about 50 per cent actively participated in church activities. Participation in church activities was characteristic primarily of the upper classes. Most significant is the fact that a barrier seemed to exist between the youth and the ministers. The youth behaved largely the way their class sanction determined. The standards of the church seemed to have little effect.—***Louis de Boer.***

(*The reviewer is education secretary, Illinois Society for Mental Hygiene.*)

IMPRESSIONS OF AN EXHORTER

MARSHALL TRIBBY • *General Secretary, Lake County Y.M.C.A., Painesville, Ohio*

I enjoyed Paul S. Sanders' article ["Our Confusion About Ministerial Orders," Sept., p. 2] so much that I am enclosing impressions of an exhorter about this question. . . .

. . . The hub of the problem is that either we supply men should be given full power to perform all the duties of a pastor in a staightforward, legitimate [way] or the churches we serve should be closed because of the inability of The Methodist Church to furnish [ordained] pastors.

We [supply pastors] love the people we serve too much just to abandon them, and we love the church enough to continue an illogical situation, if necessary. What would you do in a recent situation I faced? A dying Methodist woman asked for Communion. . . . I administered the rite. . . .

Will The Methodist Church find a way . . . to keep the smaller churches open and thriving through the medium of supplies [who are] fully authorized to perform necessary tasks, or will they be closed because they cannot support a full-time man with the necessary credentials? . . . .

I am trying to say that any man must get hold of the life of his people if he is to help them find their way to God. Let's work out a method that will give every [pastor], regular or supply, all the opportunities there are to give that help.

WHAT OUR PEOPLE WANT

CARL M. DAVIDSON • *First Methodist Church, Pueblo, Colo.*

There has been an increasing uneasiness over those things that complicate and encumber the minister. A number of articles or letters have appeared in THE PASTOR pointing out the deluge of literature that all but inundates and the pressure for special drives, causes, and campaigns which almost drives us to distraction. Not a month passes that we are not told exactly what we should do each week in evangelism, education, financial promotion, and general church promotion. If any minister tried to do it all he would either have a nervous breakdown or be asked to move. The temptation to "chuck it all" is strong. To do so would be wrong since so much of what we are given to read or are told to do is very important.

We need some standard of selection. May the trouble not be that we are confused as to the comparative importance of things? The most subtle danger that faces the average minister is to forget the significance of Paul's statement when he said *this one thing I do* . . . Now Paul actually did many things: he made tents for a living, he wrote many church letters, and he was an extensive traveler. But all these things were incidental to the main purpose of his life: to proclaim and advance the gospel of Christ.

Preaching and pastoral work, two sides of the same shield, are the "one thing" for the minister. These are what the churches need and in most cases want. Not every minister prefers to do these things. It is easier to give one's attention where it is more natural to be interested. Too much modern preaching is short, shallow, and superficial. Even some "good sermons" are more polished and suave than spiritually helpful. Back of the occasional demand for a "twenty-minute sermon" is the laymen's experience in hearing sermons composed of ten minutes' worth of half-digested material from *The Reader's Digest* and the *Christian Advocate* stretched into thirty minutes of vain repetitions.

I believe the church is glad when the minister can make a good impression by his appearance in public places. It is also mildly interested when he is skilled in the use of those gadgets which are currently enjoying popularity as aids to church work. But there are young men in any church who need to be given responsibility and who can operate a projector or wire recorder as well as the minister—it is widely recognized that the ability to run a mimeograph does not require a theological degree. Many a church is paying its minister far more as a mimeograph operator than a good job of printing would cost. As far as that is concerned, the ability of a minister's family to furnish music for the church is of secondary importance. The question asked with monotonous frequency of bishops and cabinets is "Do you have a man who can preach and who will call on the people?"

There is a too widely spread notion abroad in our church that "Methodists are not interested in theology," which is generally interpreted as meaning they are not interested in anything but what we choose to call "activities." The facts belie the assumption. No church loses more members to the sects. Sects are known by their clear statements of beliefs and their standards of conduct. We may choose to look with condescension upon them, though to do so may reflect seriously on our Christian spirit. It is probably true that they preach crude conceptions of the role of prophecy or the nature of the life to come; and their songs shock our esthetic sensibilities. Have we forgotten the origin of our own church? A hundred years ago many of the "established churches" thought of Methodism as a "sect," and for many years we were never referred to as a "church" but as a "society."

It is to be hoped that the pamphlets on "Our Faith" will be widely read. But most of all it is to be hoped that we as ministers will discover that preaching should deal with matters of eternal significance and that calling on our people is more important than impressing the local woman's association or getting a laugh in the cloakroom of the luncheon club.

MORE ON ORDERS

HARRY W. CAMPBELL • *Methodist Church, Medaryville, Ind.*

I'm late with my "letter to the editor," but I simply cannot resist a couple of comments regarding the September issue of THE PASTOR. The article by Paul Sanders ["Our Confusion About Ministerial Orders," p. 2] is the first really sound argument which I have seen concerning the present fallen state of the sacraments in The Methodist Church. True though it may be that no Protestant church has the right arbitrarily to deny the sacraments to its people, and equally true though it may be that this is precisely what the 1948 [General] Conference has done—yet it is even more important that the present stand of the church on the matter of ministerial orders is inconsistent, unhistoric, and unjustified.

Sanders' article was timely and reasoned. We need both virtues.

I cannot resist, either, a passing remark about the question of the pulpit gown and divinity hood, in the same issue of the magazine [Liturgical Question Box, p. 27]. Much as I respect Brother Marshall and his opinions on matter of liturgy, I would like to point out that the divinity hood is not restricted to the holders of doctorates. There are hoods for both bachelors and masters in divinity, and the holder of either degree may wear not only the slightly narrower hood of his rank, but the appropriate number of arm stripes also.

However, isn't it true that neither the academic hood nor the black academic gown has any real liturgical place? If we must use vestments, for goodness' sake, let's use liturgical ones —not the trappings of the professor. Or, better still, as Marshall so wisely suggests, let's have some disciplinary uniformity. Long live Marshall! May he help to deliver us all from the blue suit and the red necktie.

WE MUST *PRACTICE* UNITY

CECIL F. MCKEE • *First Christian Church, Huntsville, Tex.*

One can [only] admire R. P. Marshall's handling of the doctrine inherited "from the reformers." He also clarifies some fallacies about the Roman Catholic Church.

But, [a person] of the communion which has preached, and attempted to practice, unity of the faiths upon these doctrines is led to ask, "What shall we do about the practices which follow these doctrines?" Christian conscience gives over easily to these doctrines. But take the major point of concern of the non-Roman churches in the move to unity—the Communion—for example. There is wide division of practice and belief about its conduct. Shall we "fence it in," or let the elders bless it and the deacons pass it, or let the priest drink it for the communicants? Shall we use a single cup as indicated in the Scriptures, or individual cups?

The Communion is but one "thorn in the flesh." How shall the ministers be selected for the churches? Shall they be sent in from the conference or elected by the congregation?

This "firm ground for unity among the churches" will come about when there is more agreement about the practices which follow agreement about the doctrines. As yet we have not begun to get at the heart of unity.

There is a great deal of talk about unity, and there ought to be a lot more. These articles are counsels in the right direction. But we must have more discussion of the practices which will bring about this coveted goal of present Protestantism.

FAVORS MANUSCRIPTS

FRED W. CHURCH • *The Methodist Church, Worcester, N. Y.*

(Concurring with the article "What Is Wrong with a Manuscript?" in the July issue, by Frank R. Snavely.)

What *is* wrong with a manuscript sermon? If this were given as a theme for a district meeting, any preacher could write a sermon-length answer. . . .

I did not begin to use manuscript sermons until after I had preached for thirty-five years. I began to use manuscript sermons because I wanted to preach better; and I am quite certain I have. This, I believe, is due to my method of preparing a manuscript sermon and to my method of using the manuscript.

I usually know some weeks in advance what I am to preach about. It is excellent discipline to make oneself stick to a chosen theme when it is not artesian. By reading, serious thinking, and talking out loud when I make garden or drive about my parish, I work the theme into my living processes. Then on Saturday afternoon, usually, I sit down to my typewriter and write the sermon out in full. Before it is written, I know pretty much what it is going to be; and, like all folk who compose on a typewriter, the process aids in the development. By experience I know how long a manuscript has to be, and I seek to keep within that limit. If the sermon is too long, I can always delete a sentence or a paragraph here, or shorten up to the desired length. Then I reduce the sermon to outline form. I do not simply write an outline of the written sermon, but I write the entire sermon over again in outline form. If there is logical development, this is not too difficult. . . . Then I go through the manuscript and underline in red the key words and phrases. By that time I am through for the day. Sunday morning I read the outline-sermon through at least twice. . . . After such a thorough process, I find I can use the full manuscript as easily as I might an outline. Sometime after I have preached the sermon around my three-point charge, I write the sermon again. . . . The final manuscript, with the outline-form, is then filed away.

Manuscript preaching has distinct advantages. One gets his inspiration previous to the delivery. . . . One is certain where he is going all the time, and does not follow some inviting byway which happens to open as one is speaking. . . . One does not stall for words; there they are as they come. One is able to fit the sermon into the time limits and does not run the great risk of expanding point number one to such a length as to leave no time for subsequent points. Then—it may be of advantage—one has the sermon in such shape that he can use it again. . . .

Does it make for better preaching? Well, if a man is a good judge of his own preaching, I think it does. . . . I may be a slave to a manuscript; but I know of nothing better to be enslaved to than a method that will improve the quality of one's preaching.

REFRESHING NOTES

A. L. DRUMMOND • *Clackmannanshire, Scotland*

In these days of austerity in Britain, it is indeed a pleasure to read such a beautifully printed and illustrated magazine [THE PASTOR]. I am impressed by the range of its articles and by the fine stress that is placed on the devotional life (and in this connection, it is refreshing to note that you bring to the notice of American pastors that neglected spiritual classic of seventeenth-century Scotland, Scougal's *The Life of God in the Soul of Man*).

HENRY M. JOHNSON • *Candler School of Theology, Emory University, Ga.*

Let me say that I think all of you are doing a grand job in your publication, THE PASTOR. It is one of the most helpful magazines The Methodist Church publishes.

Gaiety--and Worship--on New Year's Eve

By H. HUGHES WAGNER

On New Year's Eve Trinity Methodist Church, Springfield, Mass., provides mirth and entertainment for its members, but the high light is a Watch Night service. The pastor relates a night-club-versus-church story with an anomalous twist: his church attracts the patrons.

THE sanctuary of our church is literally filled each New Year's Eve for a reverent, inspiring Watch Night service. Furthermore, the congregation is composed in satisfying measure of young people—modern young people—the very ones at whom the city's liquor-soaked hotspots aim their most glamorous and formerly effective appeals. When the midnight hour strikes there are between 500 and 700 persons before the altar in our church in prayer, the majority of whom quite likely might otherwise be before the bar of some night club, even though they might not be sampling its products.

Nor is this all. A similar situation is to be found in six other leading Protestant churches in our city. A year ago it was publicly estimated that the church programs in this city on New Year's Eve had cost the hotels and night clubs 2,500 customers. Praise the Lord!

Now this is a consummation devoutly to have been wished for, but it did not come by wishing. It came by way of a realistic facing of facts. One of those facts was that the conventional Watch Night service was no longer effective, even with our own people. The few who attended were, of course, the faithful who needed it the least. Another fact was that the night-club technique did work, and, to be frank, enlisted the patronage of a great many of our church people. These were unpleasant facts but they were indisputable.

On January 1, 1937, the local morning newspapers carried a full page of photos of the revelries of the New Year's Eve celebration the night before—jam-packed hotel ballrooms and night clubs, with a heavy accent on the ever-present bottles. Whether by design or coincidence I cannot say, but on the facing page were a few photos of Watch Night services in our local churches. The contrast was utterly tragic: the crowds in the barrooms; barren, empty pews in the churches. Even worse, youth—our youth—jammed the night clubs and were terribly conspicuous by their absence from the worship services.

At that very moment, with mingled feelings of anger, humiliation, and guilt, I resolved that that would not happen again.

Two questions arose. First, what did the night clubs have that the churches did not have? The answer, I concluded, was the festival atmosphere. It was not liquor itself, but rather that this instinctive and somewhat pathetic desire to "laugh and be gay" in the face of grim times and the gathering years, was cruelly exploited by the most unsavory traffics, while practically ignored by the churches. Now, could the church provide a "moral equivalent" for this?

The second question was, "What does the church have to exploit which the night clubs cannot have?" The answer was clear, the altar. The instinctive hunger for God's blessing at the turn of the year is also real. But heretofore the people had been forced to make a mutually exclusive choice, and they had taken the familiar line of least resistance and turned toward the less serious.

The rest was detail. The Men's Club sponsored the project the following year, on a cost-only basis, as a sort of crusade—a counter-blow against evil. All of the organizations of the

Early and late on New Year's Eve, members of Trinity Methodist Church celebrate in the church's community house . . .

church were enlisted. On January 1, 1938, the newspapers carried many photographs in happy contrast to those of the previous year, showing our own people crowding our own Community Hall and the pews in the church for the Watch Night service. The following excerpt from the newspaper's report furnishes a fair outline of the proceedings:

"WATCH AND BE SOBER" TEXT AND SPIRIT OF TRINITY PARTY

The plan cherished for a year by Rev. H. Hughes Wagner of Trinity Church to provide a New Year's Eve party of the real sort except for alcohol, and with watch night service included, had a tryout last night and proved an unqualified success from the start at 8:30 P.M. to the final waltz strains at 2:30 A.M. Three hundred persons, the limit that could be comfortably accommodated in the Community House, attended and more than one hundred others had to be denied admittance, with every reservation taken yesterday morning.

Dancing opened the evening and this was interspersed with a program of amusing stunts and games to 11:30, when all doffed the gaily-colored hats, dropped the horns and rattles and filed through the corridors to the worship service. When Rev. Wagner came to the Scripture he quoted from Thessalonians, "Watch and be sober." There were hymns and in conclusion a period for testimony in which one veteran member declared that for more than fifty years he had been a member of the Methodist Church and of all the watch nights he had seen that of last night crowned them all.

Returning to the Community House there was a buffet supper and then the hour long floor show, with a diversity of numbers from feats of magic to acrobatics. An hour of dancing and community singing concluded the program.

A church party on New Year's Eve was not unique, but patterning it full scale after all the decent aspects of the most glamorous hotel offering, and combining it in such a way that the Watch Night service was an integral part of it, was unique. There was a fine orchestra. Tables were arranged around the floor. There was a busy milk bar!

One newspaper editorial the next morning opened with these words: "It seems to us that over at Trinity Church Rev. H. Hughes Wagner has caught hold of the right idea." Gradually other churches have adopted the plan until today, as stated previously, it is an accepted institution in this city and section of the state.

It is not strange that the devotional aspect is enhanced in solemnity by its rather paradoxical juxtaposition to lighthearted gaity. Tears and laughter are not too far apart. And it is curious, but not unsatisfying, to have a great congregation with many of its members dressed in tuxedos and evening gowns. People from all over the city who are attending private parties have caught the spirit of the thing and drive to the church, in groups, for the Watch Night service. And of course the doors are wide open to the general public for this.

The worship service is carefully planned. It is far from a flimsy gesture in an otherwise secular evening. It is the high point, actually the most popular event in the program. I freely employ the dramatic devices of lighting effects and musical backgrounds. One year I had a youth consecration service built around the hymn "Are Ye Able." Another time there was an antiphonal discussion between the past and the future. The Ten Commandments, the Lord's Prayer, Psalms 1, 23, and 90, have all been the subject of themes. Each year I have insisted that the actual midnight hour be greeted in the sanctuary, in prayer.

Of course there would be difficulties to a program of this type in a church which does not possess, as we do, a large community house which is adjacent to, yet distinctive from, the church, and where the swimming pool, gymnasium, and recreational hall are normally used for social purposes. Dancing, as such, no longer constitutes a problem. Even the most pious no longer object. We have, as a matter of fact, a well-supervised teen-age canteen on Saturday nights throughout the year.

I believe that any church that has the will can find a way, if not precisely this way, to fight the devil's challenge with his own weapons.

But as the midnight hour approaches, parishioners come into the sanctuary to watch and wait in worship for the New Year.

You Can Grow Your Leaders

By KEARNEY KIRKBY

Every church has potential leadership that needs only to be discovered, according to the pastor of Central Methodist Church, Lansing, Mich. In this article he indicates what some churches are doing about the problem of enlisting and training leaders.

IF YOU have no problem of leadership in your church, then don't read beyond this line for there is nothing here for you. If you do have some problems, do not expect to have them solved without hard work. Let us think together on this problem that seems to be common to us all and see if we can share what light we have discovered. Many of these suggestions come from the International Workshop for Directors of Religious Education, in which I was privileged to serve as a leader and to borrow ideas from many experienced directors. What are churches doing?

Churches are facing the fact that leaders do not just happen along. However, leaders can be recruited if churches will challenge them with a task and train them for it. After listening to a youth leader from a large church describe an excellent program that reached several hundred young people, I found myself saying: "I wish we had leadership among our youth to do that." Were you ever guilty of such a thought? It really comforts us in our failures, but it is very unrealistic thinking. You have the potential leaders in your church —and so do I—to equal that effort, but they have to be tapped and released.

An increasing number of churches are really working at the matter of listing the talents, interests, and concerns of all the membership. Check lists provide some of the information. These can then be catalogued and used not just to provide leaders for the program of the church, but to give each of the members the experience of serving. An activity for which one has some talent and concern is a challenge if it is properly presented.

With a growing emphasis throughout the church on parent co-operation, we are seeing also the use of parents as teachers. The reason is that parents are rightfully the most interested persons in the development of their children. Prospective parents are also interested. Several churches are finding sincere young couples who will work as a teaching team, thus learning principles of child training before they are faced with the personal responsibility of guiding children of their own. Our experience has led us to feel strongly that, wherever possible, it is best to keep the couple together with one class. This gives them a project to work on together. It also gives them a loyalty to the church at a time when such loyalty is vital.

One church is preparing an extensive brochure depicting several phases of the educational program. Another is preparing a series of posters. Another is planning an impressive installation service for teachers, a service which will take the place of the regular Sunday morning service. Then there is the church that increased its educational budget to allow for additional equipment, resource materials, monthly dinners for teachers, and appreciation gifts. Sermons were preached to interpret the different phases of the educational program in such a way as to challenge the people who want to serve. A carefully planned program makes strong demands upon parishioners and challenges them to invest time, effort, and money in the cause.

One church has developed a strong program in the last four years that makes heavy demands on parents. Now it needs ninety teachers; previously it needed only forty. Although leadership is a problem, the director says that it is no more difficult to enlist ninety now than it was to enlist forty then. We can never grow leadership on a weak program. There must be the challenge of a big cause, and the people *must* know about it.

Another enlistment method is to decide on the persons who ought to be serving, and then never give up until they are signed up for some job. Perhaps they have no experience as a teacher or are physically unable to accept responsibility. Such a person can serve as a secretary, or an assistant, or a divisional superintendent, or a choir parent. If they can make a choice between service opportunities, rather than just between serving or not serving, the enlistment possibility is much greater. A time limit on the service is also being effectively worked out by several churches. Perhaps it is for one, two, or three years, but there is the assurance that it is not for life.

Now, how about training? In-service training is proving very effective in church schools as well as in public schools. It works on the principle that training is most helpful when one is confronted with the demands of doing a job and enters training to be more efficient in his job. Churches are using this method in various ways. Perhaps the person is enrolled as an assistant or co-teacher with the beginning responsibility of teaching once a month. If the regular teacher will give responsibilities to the assistant, he will be regular and will learn through observation. As a part of the staff, assistant teachers will attend monthly teachers' meetings, receive teachers' periodicals, and will be encouraged to attend special training sessions. In this manner they will really come to feel that they are a part of the teaching team.

Training must be provided for all teachers, or they will become discouraged. The regular workers' conferences are one excellent means. A special theme each time—perhaps lesson planning, use of audio-visual aids, motivation, worship, discussion techniques, drama—these and many other subjects can make up an interesting series of workers' conferences. Book tables of resource materials and books to loan can render a real service to teachers and really stimulate their reading. Demonstrations of

visual aids with an opportunity for the teacher to try his hand at running a projector are good. A number of good filmstrips are being made available.[1]

If you want some of your teachers really to get on fire with teaching, put an item in your budget to send them to a laboratory school, and they will never be the same. Your community may have an interdenominational leadership training school. If there is none, it takes only two churches to start one.

Leadership is a problem that is always with us. There are no easy answers. The foregoing is concerned with the ways some churches are working at the problem, but none of them has solved it completely. Nevertheless, you can grow leaders if you plant and cultivate.

[1] For lists of all types of audio-visual aids and equipment, write to The Methodist Publishing House. Catalogues will be sent free on request.—Ed.

Start Them Singing

By STERLING H. MISCHE

An increase in church attendance and a singing congregation can result from a once-a-month song service, asserts the director of music of First Methodist Church, Muscatine, Iowa. Here he offers suggestions for the use of music in a worship service.

DOES your church have Sunday evening services? If so, do you want to vary the type of program and increase the interest and attendance? And if your answer to the first question is no, do you want to start? Do you want to teach the congregation some new hymns? Do you want to increase the number of those who join in the hymn singing? If you have given a resounding yes to any of the above questions, it will be well for you to consider a song service as part of your program.

What better way is there to glorify God than through music? Music: that wonderful gift of God that exalts the souls of men and opens their hearts to hear his word. What could be more appropriate than to devote an entire service once a month to the glorification of God through music?

In such a service, the minister and his choir director and organist can really prove their mettle in making these services as attractive as possible. These services are and should be different. Nothing cut and dried will do. They must have appeal; an appeal that will keep the people coming and the attendance growing. The congregation must feel that they would have missed something had they not attended. Without this feeling, even an appeal to their loyalty and conscience will be of no avail.

The special numbers by the choir or choirs, the solos, duets, trios, quartets, and organ selections should be rendered in as artistic a manner as possible—and let us not forget instrumental combinations. Who has not been thrilled by a brass quartet, or a choir playing Bach chorales, or an old and familiar hymn?

If your church is small and does not have enough material to supply all the needs for special numbers, contact the high school music directors. In all probability they will have some groups who would be glad to sing and play for such a service. It would have a twofold blessing in that it would provide you with the needed music and give the young people the experience of public performance. Even if you do have enough material in your own church, it would still be a good idea to get outside help for variety.

Another suggestion. If another church in town has a good performing group, why not invite them as special guests?

And now, what about the order of service? Here is a suggested form which can be used as a basis and arranged as desired to fit your needs.

Organ Prelude
Opening Hymn (Familiar)
Prayer
Choir Selection
Hymn by the Congregation (Unfamiliar)
Solo, or Special Number
Hymn by Congregation (Familiar)
Sermon by Minister
Offertory Selection
Hymn by Congregation (Unfamiliar)
Choir Selection
Prayer
Hymn by Congregation (Familiar)
Benediction
Organ Postlude

The prayers and sermons should have a musical theme. Sermon topics like the following could be used: "Music in the Bible," "Bach and His Music," "Music, God, and Albert Schweitzer." The stories behind some great hymns are good sermon material, and the hymns could be sung during the service. There are numerous ways in which music can be woven into sermons and prayers. The sermon need not be long, about fifteen minutes or so, depending on the material available.

The song service offers an excellent opportunity to teach the congregation some of the little-known hymns in the hymnal. The suggested order of service calls for five hymns. Two of these should be unfamiliar ones. Or for something a bit different, three hymns could be grouped in a familiar-unfamiliar-familiar manner.

This type of service may also be used to develop the congregation into a singing congregation. There is nothing more disheartening than to sit in church next to persons who do not join in the singing of the hymns. The song service can be used to encourage everyone to join in the singing, regardless of whether or not he has a fine voice. Some feel self-conscious. Here is the chance to overcome it. I know of one church where all the lights were turned out for the singing of a familiar hymn, and the choir director led the singing with a flashlight. Why? To help those who were so afflicted to overcome their self-consciousness.

preview of methodism

World Service

World peace is the theme of the Fourth-Sunday World Service leaflet to be distributed through pastors to their parishioners during December. This leaflet, in two colors, describes the work of the Commission on World Peace.

Title of the leaflet is "Vision of Peace," and on the cover is a reproduction of a statue by Jules Butensky.

The Fourth-Sunday leaflet for distribution in January is devoted to Evangelism. Entitled, "A New Day in The Methodist Church," it is also prepared by the World Service Agencies.

The leaflet tells about National Visitation Evangelism Week, March 12-16, 1950, and calls laymen to the task of personal evangelism. Fourth-Sunday leaflets should be ordered from the Council of Secretaries, 740 Rush St., Chicago 11, Ill.

A Christmas greeting card on the theme of peace has been designed by World Service Agencies for issuance to pastors at no cost to them. The card is in the form of a folder 3½ by 6 inches in size and will fit a small envelope. On the inside cover a page is reserved for the minister's imprint or signature.

Samples are being mailed to pastors by the Service Department (740 Rush St., Chicago 11, Ill.) in time for orders to be placed.

RECOGNITION OF MEMBERS IN WOMAN'S SOCIETY URGED

The Woman's Division suggests recognition of new members received in the past year at special services on the Sunday of Epiphany. Plans for such a service are published in the current issues of the *Methodist Woman* and the *Advance Clipper*.

After the November issue, the *Advance Clipper* will be incorporated in the *Methodist Woman*, beginning with the March number.

An article about Miss Yoshi Tokunaga, principal of the Fukuoka Girls' High School, Fukuoka, Japan, is scheduled for publication in the May issue of the *Methodist Woman*. She is in this country teaching in some of the Woman's Society summer schools and speaking in some annual conferences.

NURSING AS A CAREER

"Why I Want to Be a Nurse" is the title of a new leaflet published by the Board of Hospitals and Homes. Copies are now available, free on request, for distribution in local churches.

Schools of nursing in Methodist hospitals need 2,500 new students annually, according to the Board. This leaflet is designed to help girls thinking about a career in Christian nursing.

Now available is a 16 mm. sound film, "Girls in White," portraying the importance of the nursing service. "For You to Decide," a 16 mm. film in the same field, is still available.

Viewing time for "Girls in White" is 16 minutes. It may be obtained on loan at no cost, except shipping charges, from the Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

FOR CHILDREN'S WORKERS

Several basic manuals containing help for workers in the children's division of the local church have been produced by the Department of Christian Education of Children of the Board of Education. They are as follows:

At Work with Nursery Children (109-BC), 25 cents.

Teaching Four- and Five-Year-Old Children (117-H), 20 cents each, $1.10 per half dozen, $2.15 per dozen.

The Church at Work with Primary Children (127-BC), 25 cents.

The Church at Work with Junior Children (147-BC), 25 cents.

Teaching Children in the Small Church (157-BC), 25 cents.

The Vacation Church School (77-H), 20 cents each, $1.10 per half dozen, $2.15 per dozen.

FOR NURSERY WORKERS

"Nursery Work Is Important" is the title of a set of 26 colored slides (glass bound, with script) interpreting the service of the church to young children both at home and in the church nursery class. Rental $2. Purchase price $15.60.

COVENANT SUNDAY

Covenant Sunday, sponsored by the Board of Evangelism, will be held on the day that begins the Universal Week of Prayer. Special covenant cards on prayer are now available. They are described as three-fold cards, printed in two colors. These covenant cards can be obtained from Tidings, 1908 Grand Ave., Nashville, Tenn., for $1.50 per hundred.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Nov. 30-Dec. 3—Council of Bishops meets in New York.

Dec. 5—Executive Committee of the Commission on Chaplains meets at Buck Hill Falls, Pa., 2:00 P.M.

Dec. 6-9—Annual meeting of the Board of Missions and Church Extension, Buck Hill Falls, Pa.

Dec. 11—Universal Bible Sunday.

Dec. 27-Jan. 1—National Methodist Student Conference, University of Illinois, Urbana, Ill, Theme: "The Christian Use of Power in a Secular World."

Jan. 1—Student Recognition Day.

Jan. 1-6—Association of Approved Evangelists meets at Covington, Ky., H. R. Overly, president. Night meetings in churches of Covington (Ky.) and Cincinnati (Ohio) Districts. Representing Board of Evangelism will be Harry Denman and Lloyd Dougherty.

Jan. 1-8—Universal Week of Prayer.

Jan. 3-6—Cuba Annual Conference. Matanzas, Cuba. Bishop Short. Host, M. C. Daily, Apartado 222, Matanzas, Cuba.

Jan. 6—Epiphany. Emphasized by Woman's Societies as day for dedicating personal service and self to the church.

Jan. 10-13—Training Conference for members of annual conference Town and Country commissions, Oklahoma City, Okla.

Jan. 11-12—Annual Meeting of the National Association of Schools and Colleges of The Methodist Church, Netherland Plaza Hotel, Cincinnati, Ohio.

Jan. 19-22—South Florida Annual Conference. Stewart Memorial, Daytona Beach, Fla. Bishop Bowen. Host, Rogers P. Fair, 330 Spruce St., Daytona Beach, Fla.

Jan. 31-Feb. 2—Iowa Pastors' School, Hotel Savery, Des Moines, Iowa.

Feb. 6-10—Ministers' Week, Southern Methodist University, Dallas, Tex.

Feb. 12—Race Relations Sunday.

Feb. 19—Day of Prayer for Students, sponsored by the World's Student Christian Federation.

Feb. 23-24—Annual meeting of the Methodist Committee for Overseas Relief, Washington, D. C.

Feb. 24—World Day of Prayer.

Feb. 26—Laymen's Day.

Feb. 28—Annual meeting of the Board of Hospitals and Homes, Congress Hotel, Chicago, Ill. Preceded by committee meetings on February 27.

Mar. 1-3—National Association of Methodist Hospitals and Homes annual convention, Congress Hotel, Chicago, Ill.

New Materials for Evangelism

The Nativity in Art, by Howard Ellis, is a two-color booklet of pictures, scripture quotations, and meditations concerning the birth of Jesus. It tells in pictorial fashion and through meditations the story of the Annunciation, the Shepherds, the Wise Men, the Flight into Egypt, and the story of the infant Jesus that is in the hearts of multitudes at Christmastime.

This booklet is suited to be sent as a Christmas gift or to be distributed in quantities by churches.

(Order from Tidings, 1908 Grand Ave., Nashville 4, Tenn., 20 pages; single copies 15 cents, 50 or more 10 cents each.)

The Book of Christmas Carols. This booklet contains nineteen of the best-loved Christmas carols. With them is printed the story of the Savior's birth, taken from the Bible, and also a suggested worship service for Christmas Eve and Christmas Day. The booklet can be used in carol singing, as a devotional aid, or as an unusual Christmas greeting.

(Order from The Upper Room, 1908 Grand Ave., Nashville 4, Tenn. 10 cents each; 12 copies $1; 100 copies $6.)

The Way of Life, by Jesus of Nazareth. Presented in this booklet is the Sermon on the Mount taken from the King James Version of the Bible, but printed like a modern booklet. On the cover is a reproduction of "The Teaching of Christ," painted by Warner Sallman. It is designed for use at Christmas and at other times of the year.

(Order from The Upper Room. Single copies 10 cents, 12 copies $1.)

CHIEF CHAPLAIN REAPPOINTED

Chaplain Charles Irving Carpenter, Methodist clergyman and a member of the Peninsula Conference, has been elevated to the grade of Major General and reappointed as Chief of Air Force Chaplains, a position he has held since the creation of that office. Prior to that he served as the first Air Chaplain.

Other Methodist ministers who have served as chaplains in grades of general officers are William N. Thomas (Rear Admiral), former Chief of Navy Chaplains, member of the Mississippi Conference; George F. Rixey (Brigadier General), former Deputy Chief of Chaplains, U. S. Army, member of the Missouri Conference; and Fred C. Reynolds (Brigadier General), chaplain of the Maryland National Guard, now serving as a district superintendent in the Baltimore Conference.

Lay Activities

The major interest of the Board of Lay Activities in the immediate months ahead will be carrying out a movement to organize many new Methodist Men units in local churches. The goal for the quadrennium is 4,000 new units.

Robert G. Mayfield, thirty-nine-year-old Missouri attorney and Methodist layman, was recently chosen to serve as an associate secretary on the staff of the Board of Lay Activities to head up this activity.

To aid in this work, the board is preparing a new handbook on organization procedure for use in local churches that want to start a chapter of Methodist Men.

FOR SUNDAY EVENINGS

In response to a general demand for materials for a Sunday evening meeting for all ages, the Division of the Local Church is sponsoring a Sunday night fellowship program to be known as "The Methodist Sunday Evening Fellowship."

Suggestions for carrying on such a program are included in a "Source Book for the Methodist Sunday Evening Fellowship," which is now ready for distribution. Copies may be ordered from The Methodist Publishing House serving you; price is 50 cents each.

WHEN WILLS ARE MADE

A booklet entitled "Your Will and World Service" has been prepared by the Commission on World Service and Finance in co-operation with the Council of Secretaries.

"This book calls the attention of Methodist members to the desirability of remembering first of all their local churches and secondly the World Service agencies of the church in their wills," according to a representative of the Commission on World Service and Finance.

Copies of the booklet are available free to pastors or laymen in such quantities as may be useful in a local church. Requests for copies should be sent to Thomas B. Lugg, 740 Rush St., Chicago 11, Ill.

ON PROTESTANT BELIEFS

In a new booklet called *Our Protestant Faith,* William R. Cannon, Jr., outlines some of the basic beliefs of Protestantism. The author is professor of Church History and Historical Theology at Emory University, but he writes in a style that can be understood by laymen.

Among other topics, he discusses "The Primacy of Faith," "The Meritorious Work of Christ," "The Sufficiency of Scripture," "The Fellowship of the Redeemed." The booklet is indexed.

Copies can be obtained from Tidings, 1908 Grand Ave., Nashville, Tenn. It contains 63 pages and is priced at 35 cents; 12 or more 25 cents each.

NEW BOOK ON PRAYER

A Primer of Prayer is the title of a new book issued this month by the Board of Evangelism. It is written by Charles M. Laymon, dean of Scarritt College, Nashville, Tenn. Prices are 35 cents each; or 25 cents each in quantities of 12 or more. Orders should be mailed to Tidings, 1908 Grand Ave., Nashville, Tenn.

EVANGELISM LEAFLETS FOR CHURCH SCHOOL USE

Board of Education materials on evangelism are being revised by its Division of the Local Church and are expected to be available to pastors early in January.

Leaflets being revised include "Teaching for a Verdict," "The Teacher Leading Boys and Girls to Christ," "The Teacher Leading Youth to Christ," and "The Teacher Leading Adults to Christ."

LENTEN DEVOTIONALS

The manuscript for the Sanctuary (1950)—booklet of devotional readings for the Lenten season—is now in production, Abingdon-Cokesbury Press has announced.

The author of last year's *Sanctuary,* Charles M. Crowe, pastor of the Wilmette (Ill.) Methodist Church, wrote the coming series for 1950 as an encore performance in response to popular demand.

The booklet presents for each day of the Lenten season a suggested scripture reading, a meditation theme, and a prayer. It is designed for circulation through special mailings, church and Sunday school distribution, and personal distribution by pastors and church workers on home calls and through other contacts.

Further details on the publication of 1950's *Sanctuary* will be forthcoming.

LITURGY

By HAROLD W. HEWITT

Respecting the Place of Christian Worship

There is a great need for reverence in the sanctuary, regardless of the type of worship center used, according to the pastor of First Methodist Church, Glidden, Iowa. A concerted effort should be made to teach church members the value of worship aids, he declares in the following article.

A NEIGHBORING church recently remodeled its sanctuary, changing from a centered pulpit to the formal chancel. The reredos and altar are of beautifully carved walnut, and when the altar was installed it was pinned into the wall as part of the permanent structure. A few days later some laymen came to observe what had been done. After a moment two of them approached the pastor. "Are we going to be able to move this altar when we need to?" "No," said the pastor, "it has been permanently installed as a center of worship." "But," persisted a lady, "it doesn't leave room for an extra piano. What are we going to do when we want piano duets?"

Another church remodeled its sanctuary. It has a wine-colored velvet dossal in a frame of light oak. One day permission was asked to have a program in the sanctuary. The pastor granted permission. The program was to consist of living pictures illustrating the influence of the church on life from birth to death. That was fine. But the afternoon of rehearsal a spokesman for the group said to the pastor: "We would like to move the altar and have our pictures on that lift. All of us agree that the curtain and frame would make a lovely background for the pictures."

Although many such incidents could be related, this should sufficiently set forth an imperative need. If it is agreed that the main purpose of the sanctuary is for the worship of God, then it follows that we need to develop a sense of reverence and respect for the sanctuary. We can think of churches in which the sentiment expressed in the accounts above would not have been voiced. In these churches a sense of reverence prevails, and parishioners would not so much as entertain the thought of moving the altar aside. But whether the sanctuary has a centered pulpit or an altar is beside the point. The need for respect still exists.

The problem is not so pressing, if present at all, in the large church. Here there is a room definitely set apart for worship. Social gatherings are taken to a well-equipped room where can be found a stage on which any type of program would be in order. The prayer meeting is held in the chapel; the Woman's Society and Men's Brotherhood in the church parlors. Since there is a room for every purpose, the task of creating respect for the sanctuary as a place of worship is simplified.

It is quite another matter in the small church where, to accommodate crowds, the sanctuary sometimes has to be used for various purposes. Indeed, the problem becomes so difficult to handle that one wonders whether any program, however good, is worth the risk of destroying the spirit of reverence. It is much more difficult to gain a vital sense of corporate worship on Sunday morning if the minds of the congregation are saturated with memories of the movie or the skit held in the same place on Friday evening. There is sufficient evidence to doubt whether it is at all possible.

Let us not blame the laymen too harshly. We pastors lead the way to worship. Of course, we are so busy with other important things that this matter of mere mechanics appears to be something that can be postponed, if not forgotten. But if it has come to the place where even the small amount of space occupied by an altar is not safe from secular usage, then the matter has been postponed long enough. Pastors have not been entirely negligent, of course. We have striven to beautify our sanctuaries for the purpose of making them more worshipful. This is commendable. But perhaps we are beginning to see that beauty alone will not do the job. The fact that we have a formal chancel, a nicely decorated and neatly maintained room, will not, in itself, guarantee the spirit of worship. Even in the midst of such surroundings there are a few persons who will regard the dossal as a nice background for pictures and ponder pushing the altar aside for something else.

The task before us is to create a worshipful attitude for the place of worship—a dignified and reasonable respect for the place where we gather to worship God. In this place there are some things that we just don't do since it is the trysting place of man and God. This is not to say that we want our laymen to worship the altar; but we do want to be very sure that they worship *at* the altar and respect the thing for which it stands.

Perhaps what is most needed is to bring Christian education to bear on

the point of worship. We should make a planned and consistent effort to instruct our people in the basic essentials of worship. It may be time to take Andrew Blackwood seriously when he suggests that once a year every minister ought to preach a sermon on "Christian Worship." Surely a treatment of the meaning and techniques of worship would not be out of place in a Christian pulpit. And what could be a greater single source of sermonic material than the Christian teaching embodied in church symbolism?

Preaching alone will not do what needs to be done. Beyond that every class in the church school, at least once a year, should have a lesson on the nature of worship and the use of aids to worship. This lesson should be led by the minister. It should include such topics as the psychology of worship, the meaning and need of worship, the elements of worship. It should include a practical project such as the formulation of a worship service, making use of such aids as the church provides—Bibles, hymnals, visual aids, pictures. Naturally, the age of the group being taught should be considered, and the subjects and materials adapted accordingly. For instance, we probably would not talk to a group of intermediates on the "Psychology of Worship." But we could say, "Let's see what happens to us when we worship." Any group of intermediates could do a splendid job of developing a service of worship using the aids found in the church. For every group in the church school, regardless of age, there should be a systematic tour of the church building, pausing before every object of symbolism for an interpretation, and coming finally to the sanctuary as the summit of transfigured understanding and appreciation.

A practical lesson on the creative use of the hymnal, suggesting it as a top collection of verse and prayer aids; detailed suggestions on how to approach the altar, on what to think and what to do while there; hints on what to do when one enters the sanctuary and while he waits for the service to begin—these may seem small items of mere mechanics, but they are part of the total worship process. We err if we assume that our people are sufficiently informed.

Still beyond this there is the most powerful avenue of instruction: our own example in the type of leadership we give to Christian worship. Our own bearing and spirit in the sanctuary, the use to which we put the aids of worship, are signposts pointing the way for others. It would seem safe to hazard the prophecy that a properly instructed people, having come to value the objects of worship as avenues of approach to God, would not misuse them.

There is, moreover, an ethical aspect to this whole problem that we too often overlook. In every congregation there are some persons who do have a significant sense of reverence and respect for the sanctuary as a place of worship. For such a person it is nothing but an offense to see hymnbooks used as flower stands, pulpits as props for background scenery, communion tables turned into literature tables or a secretary's desk, the choir rails used as coat racks, and the altar a display stand for posters or otherwise used as convenience may dictate. For these people, the aids to worship have deeper significance. At the altar of the church they have kneeled to pray for God's blessing on a newly established home; to this altar they have brought their children for dedication to the Christian way of life; at this altar they have received the elements of Communion and from this altar they have laid their dead away. The hymnbooks were purchased in memory of some of these dead or presented by a family as a gift of love for their church.

There is the man of genuine Christian grace who values the dossal as a symbol of Christ's sacrifice. He would have been deeply hurt at the suggestion that it was a nice "curtain" as a background for living pictures. There is one who at that very altar found God a present help in time of need. He would have been shocked to discover its removal for any purpose.

At the altars of our churches there are those who are seeing Christ. At least this much of our sanctuary ought to be safeguarded from the intrusion of any other use. If only we could make general that respect felt in particular by some, it might be the greatest boost the evangelistic program of our church has ever received. Surely it should be much easier to pray at an altar that is only for prayer, than to grope our way through the confusion of wondering whether it is a place of prayer or entertainment.

Liturgical Question Box

QUESTION: *I have heard ministers who, when called upon for the benediction, launched into a rehash of the sermon, or gave a thinly disguised sermonette in the form of a prayer, sometimes even failing to give any sort of benediction. Is this permissible?*

ANSWER: I would say not. A benediction is just that and no more. It should be couched in the words of the time-honored blessings which are found in the *Hymnal* and *The Book of Worship.* A short prayer may precede the benediction, but cannot take its place. It is no more nor less than a blessing of the people, a prayer that God may go with them and keep them. It should be said reverently and in faith. I know of a layman who says that the greatest blessing he gets from the service is found in the benediction, when the minister prays for God's grace to go with him. We must not lose sight of the purpose of this act.

QUESTION: *Should the pulpit and lectern scarves or hangings match those on the altar?*

ANSWER: Always. They should match in color and design. That is, the same type of decoration or lettering should be on both. If you cannot procure a complete set in the liturgical colors of violet for Advent and Lent; white for Christmas, Easter, and Pentecost; black for funerals; red for certain other days; then get a set of red or purple for general use. The dossal (curtain) behind the altar may be changed also, or may be left the same all the year. Crimson is usually the best for this use.—***R. P. Marshall.***

THE EPIPHANY CALENDAR

The Season of the Evangel extends from January 6 through February 19, in 1950. Here are the ideas for worship and preaching of one Methodist minister. (The Christmastide Calendar was published in the November issue of *The Pastor*, page 30.)

JANUARY

6 *Epiphany.* II Cor. 3:18, 4:6; Matt. 2:1-12. Perhaps not many Methodist churches will be having special services on this day, but wherever possible a service should be held. An early Communion would be appropriate as we celebrate the coming of the Wise Men to adore the Child Jesus. Equally appropriate would be a candlelight service in the evening. It would be well to emphasize the separation of this scene from the birth of Jesus; for, despite the mix-up in occasions usually pictured by painters, the Wise Men evidently came at least twelve days after the shepherds. "Jesus, the Light of the World" would be an appropriate sermon subject.

8 *First Sunday after Epiphany.* John 1:1-9; Matt. 5:1-12. No better text could be found for this day than that contained in the first lesson, *In the beginning was the Word, and the Word was with God, and the Word was God.* Discuss the power of the written and spoken word, the high regard of the Jews for the name of God, and the Greek conception of the Logos; then bring out the teaching of the oneness of Jesus with his Father. The evening text might be the continuation of this passage, *In him was life. . . . And the light shineth in darkness; and the darkness comprehendeth it not.* The liturgical color for the Epiphany season is green, and the emphasis may well be placed on candles during this time. Bring out the seven-branched candlestick, and add other candles in appropriate places.

15 *Second Sunday after Epiphany* (Missionary Day). Rom. 10:8-15; Matt. 28:16-20. *The Word is nigh thee, even in thy mouth . . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.* Here is another great text on Jesus. Epiphany, the season of the manifestation of Christ to the Gentiles, should be a peculiar time of preaching him as the light and life of the world. How are men saved? By the preaching of the word, telling the story, getting men to believe and to affirm their beliefs. Why should we say a creed? Should the creed be specific or general? The book that everyone reads is our own lives. A Chinese pastor says that one necessary qualification for a Christian missionary who wishes to work under Communist-dominated governments is a willingness to live as poorly as the poor natives and to act like Christ. That is always the qualification of a missionary.

From the second lesson comes the text for a sermon on "The Great Commission." Note that Jesus says, *All power is given unto me. . . . Go ye therefore.* He could have saved the world another way, but he chose to delegate that task to us as his messengers. Emphasize the fact that the ministry is both lay and clerical.

In this arrangement of Epistle and Gospel texts, Missionary Sunday seems to have been misplaced. It should be on the First Sunday after Epiphany, according to our Methodist calendar. Perhaps we might reverse the order of the readings, taking this Sunday's first.

22 *Third Sunday after Epiphany.* John 3:1-11; Matt. 6:19-24. The story of Nicodemus has a setting that reminds one of his favorite mystery situation—a dark night, the wind blowing in gusts, with a man coming stealthily across the rain-wet cobblestones, his face covered and his actions furtive. But instead of plotting evil deeds, he seeks advice from Jesus, who stands in quiet contemplation. Here, of course, is a great text for a sermon on the New Birth, its mystery and meaning.

"How to Be Rich" could be the topic for an evening message. *Lay up for yourselves treasures in heaven . . .* said Jesus. We have been too much afraid of rewards, says C. S. Lewis, in his latest book (*The Weight of Glory and Other Addresses,* Macmillan Co.); whereas, Jesus definitely did promise a reward for his disciples. The point is, what sort of award do we seek—temporal or spiritual? We are not promised more than "daily bread" as temporal blessings, but we are admonished to look for the heavenly treasures. We must be careful, however, to distinguish between being good for the sake of what we can get out of it and the true attitude of service for the sake of Christ.

29 *Fourth Sunday after Epiphany.* I Cor. 14:8-12; 23-25; Matt. 6:1-8; 14-18. *For if the trumpet give an uncertain sound, who shall prepare himself to the battle?* Here is a sermon just made for these days of the Methodist Advance: Uncertain trumpets! There are some calls to battle, to retreat, and to rest, but if the trumpet be blown so carelessly or so listlessly that the people cannot tell which call is sounded, the whole church suffers. An old story from Jewish folklore tells of Lucifer, cast out of heaven, mourning over lost happiness. "What most do you miss of heaven's glories?" he is asked; and he answers mournfully, "Most of all, I miss the sound of trumpets in the morning."

The evening sermon might be either on "How to Give Alms" (v. 2) or "The Condition of Forgiveness." Here is a chance to develop the paradoxical teaching of Jesus on charity and forgiveness. Note the exaggeration in the first instance for the sake of emphasis and the quiet insistence in the latter upon the need for forgiveness of our enemies. One might treat the question from the psychological standpoint, telling some of the stories from Stanley Jones's *Abundant Living* as examples of the danger of an unforgiving spirit.

FEBRUARY

5 *Fifth Sunday after Epiphany.* II Cor. 5:20, 6:10; Luke 12:49-53. From the Epistle we may take the text, *So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.* (R.S.V.) What an honor and what a responsibility to be God's ambassadors! As such we have certain privileges and duties. If the representative of Christ manifests his spirit, those who hear will all the more readily

be constrained to accept the message of reconciliation. Let us emphasize the point of this message—that God's love goes out to a fallen race, calling us back to him, assuring us of his forgiveness. Remember that one of the most needed virtues is that of repentance, a spirit of self-knowledge that ends in the acceptance of not only God's mercy, but also his standard for our lives.

"The Paradox of the Prince of Peace" could be the title of an evening message. *I came to cast fire upon the earth; and would that it were already kindled? . . . Do you think that I have come to give peace on earth? No, I tell you, but rather division.* Did Jesus expect a warless world? How shall we interpret these verses? (Probably we will not all agree upon any interpretation, but the exercise ought to be good for us.)

12 *Sixth Sunday after Epiphany* (Race Relations Day). Acts 9:10-16; John 15:13-20. To teach the Christian attitude toward race relations is indeed a difficult task. It is an attitude that can best be taught by example. It is so easy to talk of "one blood" but very hard to act as if all men were brothers. Perhaps it might be well to put our clearest teaching in the form of parables or stories, as Jesus did. One of these tells of a small boy who became frightened at the sight of a colored man coming toward him in the twilight. "Don't be scared," said his mother. "It's only Jim. You know him and how nice he is." "Oh, yes," said the little boy with a happy smile, "I'm not afraid of Jim. But," he added in explanation, "I *thought* he was a nigger!"

We might remember that race relations are not confined entirely to the white and colored races. There are problems in other areas. Wherever two nationalities come in contact without sufficient understanding, there is danger. I live in a small city where there are almost no Negroes and only a small percentage of Jews. But there is here the ever-present undertone of criticism of other faiths, the telling of sly and malicious stories about Jews and Catholics, the tendency to count any Negro person as a vagrant until he proves himself otherwise. Recently two migrant workers were arrested, fined more than they could afford, and kept in jail overnight on a mere technicality. They were just passing through, but because they were of a different race, the American theory of the presumption of innocency until proved otherwise was reversed, and these men were presumed guilty of some grave offense until they could offer proof of their innocence.

Race Relations Sunday must be handled carefully lest it prove to be a boomerang. This is no time for radical and denunciatory addresses on the abuses prevalent. The preacher will need to use psychology; to be as wise as a serpent and as harmless as a dove. To insist upon introducing representatives of other races into public services until the congregation has been prepared for such a move may be disastrous.

The South deserves credit for the improvement in race relations that has been fostered by the churches. I am reminded of a youth worker in a northern city who proudly pointed to a group of Negro youth present at a white party. He somewhat critically suggested that their presence there could not happen in another part of the country. "No," was the reply, "but they look awfully lonesome." And they were, for their hosts had been content with the gesture of invitation and had neglected to provide means of assimilating these fine young persons into the group, with the result that they went home saddened by a feeling of rejection.

Perhaps it might be well to use the evening hour as a time for demonstrating some of the contributions of the Negro race to the field of music by means of a recorded concert of songs by great Negro artists.

19 *Seventh Sunday after Epiphany.* Rom. 8:12-25; John 5:17-21. This is the last Sunday before Lent, and should be used to set the mood for Ash Wednesday. More and more Methodist churches are observing this ancient penitential day with excellent results. Why not preach a sermon on "The Meaning of Lent"? Stress the psychological need for a special time of repentance and re-dedication. Explain the different emphasis used by Protestantism, where the greater emphasis is given to the latter phase. Perhaps we think too little about penitence, but at least we do try to utilize this season as a means of bringing our people face to face with the great teachings of the church on repentance and regeneration. It is the time for preparatory classes, preaching missions, and visitation evangelism.

Perhaps we are too activistic; but surely European theology tends to become just the opposite. Our emphasis should not be negative; we should not be too much concerned with doing without certain foods, but we should lead our people to a new dedication of their lives. If this means the voluntary denial of certain harmless indulgences as an indication of our consecration, well and good. But I am constantly reminded of the little boy who, when asked what he was going to give up for Lent, replied enthusiastically, "Washing my ears." I'm afraid too many of us make our sacrifices in the same spirit.

Our people might be interested in the background of this observance. Tell them about Shrove Tuesday, when all were expected to confess their sins and make ready for Ash Wednesday. (This degenerated into a wild carnival, or last fling at indulgence, which finally gave us our Mardi Gras festival. Originally much decried by church leaders, the custom grew in Latin countries and now is thought to have the sanction of religion. But the Roman Catholic Church has never applauded this custom of cramming all the indulgence possible into the last few hours, and Protestant countries have never, fortunately, taken it up.)

On Ash Wesdnesday, in the ancient times, the penitents, clad in sackcloth, came to the church for confession, and were signed with a cross upon their foreheads by a priest who dipped his finger into a bowl of ashes. These ashes were all that remained of the previous year's Palm Sunday branches. Here was a beautiful symbol—the ashes of penitence from the palms of glory. *Sic transit gloria mundi!*

The Lenten season consists of the forty days before Easter. These are the days of penitence; these do not include the Sundays, which are never days of penitence but of rejoicing. I sometimes wonder if we have not lost something by failing to emphasize that every Sunday is a little Easter, on which we celebrate Jesus' resurrection.

The Fountain

CHRISTMAS THOUGHT

Peace is based on right relationship, on justice and freedom and good will—that, at least, is the sort of peace I have in mind, and which I believe is the only kind of peace that is really worth having. The kind of peace which is the product of forcibly keeping the lid on, is not real peace. It is just temporarily suppressed conflict. True peace—peace that lasts—the kind of peace that angels sang about when they heralded the coming of the Prince of Peace, is not procured by armed force; it is dependent now, just as they announced it to be then, upon good will.

—Adelaide T. Case, in *Peace Is Possible*
(The New Era Press)

CHARACTER

It is a beautiful nature that in the depth of sorrow shrinks from dragging other people down with itself.

—From *The Best of Alexander Maclaren,*
Gaius Glenn Atkins, ed. (Harper & Bros.)

MAN'S MIRACULOUS DIMENSION

Students sometimes faint when they are initiated into the procedures of the operating room, and anyone's reaction is likely to be one of disillusionment when he encounters for the first time the biological analysis of the body. He discovers that the chemicals have been identified whose flow is experienced as love; and the nerve pathways can be traced in the brain to which thinking and willing must be assigned. It comes as a shock to learn that the decision to move an arm actually can be located in a bit of matter in the cerebrum. We are used to supposing that the essence of man is a spirit, a sacred, untouchable entity which ought to be beyond the reach of analysis. The body is a prosaic concomitant, hardly worthy to be deemed an associate of the soul. Such stuff cannot be the real man; freedom cannot pertain to such a conglomeration of matter. In zoology one finds the body broken into its parts, and laboratories are devoted to ridicule of the members, made meaningless by their dissection out of the whole. Such activity inflicts a myopia on the scientist, so that he loses his imaginative grasp of the miracle which these parts composed when they were in the whole.

—Kelvin Van Nuys, in *Science and Cosmic Purpose*
(Harper and Bros.)

SUBJECTIVE THINKING

Not long ago W. H. Auden, the poet who has done so much to bring a Christian accent back into contemporary writing, made a revealing autobiographical remark. He said that when he first began reading Saint Augustine, Pascal, and Kierkegaard he was, naturally, quite impressed that minds so infinitely more acute than his should actually have believed the Nicene Creed. This must have been the experience of many of us. Reading the works of such men as these one comes face to face not only with amazing brilliance but with a devotion that is even more surprising. They were believers as well as thinkers, and their belief seems not to have dulled but sharpened their thoughts. The things we find so problematical they took as premises. Our puzzles were their presuppositions, our restless querries their firm convictions.

—Roger Hazelton, in *Renewing the Mind*
(Macmillan Company)

LONG LIVE OUR CULTURE

It is a familiar truth that each generation likes to throw upon the scrapheap the household gods of its parents. Today the favorite Aunt Sally is Liberalism, which in my younger days was professed by all those who wished to be thought intelligent. It is also the mode to speak contemptuously of the middle class, who are the chief custodians of almost all that is worth preserving in our civilization. In some continental countries this class is actually in danger of extinction. Even with us, since it is unorganized and in a minority in almost every constituency, it is threatened with a destruction of its standard of living, which will make it difficult to maintain its tradition of cultivated intellectual life. The loss would be incalculable.

—W. R. Inge, in *Mysticism in Religion*
(University of Chicago Press)

MYTH AND MYSTERY

The idea of incarnation is not alien to mythology. But the thing that distinguishes the Christian message from this idea is that all myths are basically just the exposition of an idea, of a general truth. A myth circles round the relation between day and night, winter and spring, death and life; it always implies a timeless reality. The message of Jesus Christ has nothing to do with this myth; it is formally distinguished from it by its possessing the unique historical conception that it is said of an historical human being that it happened in His existence that God was made man, that consequently His existence was identical with the existence of God. The Christian message is a historical message.

—Karl Barth, in *Dogmatics in Outline*
(Philosophical Library)

ENSEMBLE

Failing the single great man, "who should have redeemed Israel," to whom and to what shall we turn? The answer was given by Trygve Lie in a recent interview at Lake Success. He was asked why he did not use the big stick, and he admitted that he might eventually have to use it. Then he added, "One cannot be a solo singer all the time, but must try also to be a member of a choir."

As far as contemporary Christianity is concerned, we have here our lead, our cue. We still need great men; the day will never come when they will not be needed. But in want of the great man there is no occasion for us to sit waiting idly for his advent. Indeed, our moral right to another great man probably rests upon our fidelity to the leads given us by the great men who have already come. I once asked an English friend what he thought of Wilson, and he replied, "I think that fifty years hence America will realize that she did not deserve so great a man as that."

—Willard L. Sperry, in *Jesus Then and Now*
(Harper & Bros.)

The Living Affirmation of Human Transcendence

By WOODROW GEIER

3. This is the last of three articles on "Existentialism: An Attack Upon Collective Salvation." Articles on Jean-Paul Sartre (Sept.) and Soren Kierkegaard (Oct.) contrasted the perspectives of atheistic and Christian philosophies of existence.

Existentialism—not to be confused with the worldly-wise notions held by the bearded American students who flock to Paris cafes in order to gain the mere sight of their idol, Jean-Paul Sartre—is an old and stern philosophy. It is best understood by persons who know the relevance of the Book of Revelation for man in the modern world. Its fundamental meaning seems to elude the middle-class American in the Paris café who, we are told, idly sips his wine and just as idly talks about the philosophy of existence taught by M. Sartre. Existentialism, far from being a refuge for conventional minds trying to mask their dulness, is a swim upstream. It is an effort to save the individual from the social forces that would obliterate him.

Wherever totalitarianism presses heavily upon the human spirit, there you see the rise of existentialist thought. This philosophy seeks to chart a course out of the sea of degradation into which collectivism has plunged the individual. Wherever you turn in the serious literature of today, you find great thinkers wrestling with the problem of the individual in a world where the collectivity, epitomized by the state, claims divinity for itself. The totalitarian state, says Emil Brunner, has become "the very devil of our time." It is not surprising, then, that books on existentialism are becoming a commonplace.

I

Lest we accept the notion that existentialism can be explained solely by reference to ephemeral cultural factors, Jean Wahl, in *A Short History of Existentialism,* treats his subject as a "perennial philosophy." Wahl, a professor of philosophy at the Sorbonne, is not an existentialist, but he has keen appreciation of the truth in this philosophy. He thinks that the origins of most great philosophies —like those of Plato, Descartes, and Kant—are to be found in existentialist reflections. But he attributes to Kierkegaard the founding of the philosophy of existence. Wahl's able essay deals primarily with some ideas of Kierkegaard, Jaspars (who secularized and generalized Kierkegaard), Heidegger (who stands midway between Nietzsche and Kierkegaard), and Sartre (who incarnates problematism and the ambiguity of contemporary thought). Wahl thinks that existentialism reminds us of the truth which all great philosophy has tried to teach: "there are views of reality which cannot be completely reduced to scientific formulations." Thanks to existentialism, he says, to be or not to be has again become the question.

Like Wahl's book, Helmut Kuhn's *Encounter With Nothingness* goes beyond cultural factors in order to understand the philosophy of existence. Kuhn, now a member of the Philosophy Department of Erlangen University (Germany), agrees with existentialism in part only. His encounter results in faint praises and hard strictures. These result in curious assessments. Existentialism, Kuhn says, is "an antidote against smug confusion" and "subjectivism in its passage through nihilism." It is also "the quintessence of the nihilistic poison exuded by the ailing mind of Europe." But it has a truth not limited to any cultural symptom: "Man must purchase victory at the price of an ultimate defeat." Though existentialism interprets the law of crisis incorrectly (making crisis paramount, while ascent is obliterated), it has forced upon us "the necessity of making up our minds about the meaning of crisis." Existentialism is, moreover, a "resurrection of the dialectician Kierkegaard." It has a kinship with neo-Positivism and an unmistakable affinity with American Pragmatism. Sartre, who offers us "nihilism in a nutshell," also shows us—much against his will—"how completely European liberalism is at its wit's end." Add to these generalizations Kuhn's polemics against Karl Barth, and you have an impressive list of targets at which good Thomists are expected to fire!

But this is Kuhn's thesis: "Modern Existentialism, whether secular or religious, is a Kierkegaard renaissance."

It seems to me that only a blurring of the differences between the secular and Christian philosophies of existence can make it possible to support this thesis. Christian existentialism is undoubtedly a Kierkegaard renaissance. But what do we find when we examine the other side of Kuhn's thesis: *Modern secular existentialism is a Kierkegaard renaissance?* Wouldn't it be more correct to say that the secular philosophy is more of a resurgence of Nietzsche than of Kierkegaard? Many are the strains of European thought that have entered into the thinking of writers like Sartre and Madame de Beauvoir, and the reader of their works will be astonished at how very little of Kierkegaard's true message they have appropriated.

The method whereby Kuhn seeks to establish his thesis is interesting. His reading of Kierkegaard leads him to think that the complexity of the Dane's thought is "such as to cast doubt upon his singlemindedness as a writer." Despite the fact that the Dane spelled out in *The Point of View* the whole story of his purpose in writing under the aesthetic incognito, Kuhn decides that it is impossible to justify the poetical-dialectical exercises, "with their suspense of faith as a subtle form of evangelization." He thinks these works appear as "an audacious play with the temptation of despair which may prompt some to take heed while corrupting others." Then Kuhn is ready to conclude that what has happened to Kierkegaard's

John Wesley, himself a reasonable man, revolted against the Goddess of Reason and helped to rediscover the concrete individual.

work in our day should "give pause to his Christian admirers."

But it is nonsense, if I may say so, to call secular existentialism "the modern replica" of Kierkegaard's work. Atheistic existentialism has repudiated everything that gives Christian existentialism its message. Seldom has a writer been clearer in defining his position than was Kierkegaard. He wrote under an aesthetic incognito because he was attacking a monstrous illusion: Hordes of men were identifying themselves as Christians when they had not the slightest conception of what Christianity was. They assumed that, having been born in "Christendom," they were Christians. Such an illusion, Kierkegaard said, could not be dispelled by a direct method, which would only cause the reader to set his will in opposition. Knowing that men were living in the aesthetic category (the ethical and the religious were foreign to them), Kierkegaard decided that aesthetic achievement was "earnest money," a means of getting in touch with men. To misunderstand the religious totality of the Dane's work is to miss the point utterly, as Kierkegaard said plainly.

Readers who may be inclined to class atheistic existentialism as "the modern replica" of Kierkegaard's work could do no better than to examine the ethical theory of Madame Simone de Beauvoir, distinguished novelist-playwright and champion of secular existentialism. Madame de Beauvoir's *The Ethics of Ambiguity* expresses many views characteristic of M. Sartre, but the book reveals an independence of Sartre.

The talented Frenchwoman deals with what she calls the central problem of modern man: how shall he go about *creating* values in the midst of his awareness of the absurdity of his existence? She assumes man's fundamental ambiguity, that is, that the meaning of existence is never fixed. Man bears the responsibility for a world which is not the work of some strange supernatural power but of himself. (Existence, then, is absurd indeed!) The source of man's values, says Madame de Beauvoir, resides in his freedom. Existentialism, therefore, merely carries on the tradition of Kant, Fichte, and Hegel, who, in the words of Hegel himself, "have taken for their point of departure the principle according to which the essence of right duty and the essence of the thinking and willing subject are absolutely identical." But Madame de Beauvoir's attempt to ground all signification and value in freedom is unconvincing. She does not admit to the discussion the Christian concepts of sin, guilt, forgiveness, and grace. She can point to no dependable standard of ultimate justice, and any Christian idea of redemption is alien to her.

The most important aspect of Madame de Beauvoir's discussion, however, deals with the individual and the collectivity in the modern world. She objects, she says, to the inquisitors in modern life who desire to impose faith and virtue from without, and to the paternalism which thinks it has done man a favor by prohibiting him from possibilities of temptation. She rejects all idealisms and mysticisms which prefer Form to man himself. She repudiates all totalitarian doctrines which raise up "beyond man the mirage of Mankind."

In the modern world, writes Madame de Beauvoir, oppression tries to defend itself by its utility, by attempting to give the word "useful" an absolute meaning. But nothing is useful, if it is not useful to men, if men are not free to define their own ends. Men's lives and efforts can no more be treated as blind instruments than human work can be treated as simple merchandise. Discussing the plight of certain African tribes under the heel of colonialism, the Frenchwoman says that to contemplate their lot one wished for their death; for they had been so reduced to an animality that even the maternal instinct had been suppressed in them. Yet despite all their misery, there were children who played and laughed, "and their smile exposed the lie of their oppressors; it was an appeal and a promise; it projected a future before the child, a man's future. If, in all oppressed countries, a child's face is so moving, it is not that the child is more moving or that he has more of a right to happiness than the others: it is that he is the living affirmation of human transcendence . . . he is an eager hand held out to the world. . . ."

Madame de Beauvoir is not a theologian but an atheistic philosopher. And yet she pays her respects to the "whole ceremonious apparatus of baptism, marriage, and burial" as the collectivity's homage to the individual. Dictators have always sought to control these ceremonies; for at these ceremonies the community affirms anew the individual's transcendence. Through the rituals of the community, "life may recover its sacred character," after a period of violence and oppression. The collectivist conception of man "does not concede a valid existence to such sentiments as love, tenderness, and friendship."

The preacher can find good sermon ideas by reflecting upon Madame de Beauvoir's discussion of community and national festivals. Dictators, she reminds, have always been afraid of such festivals; for on the days when men are released from the binding routines of making a living they have an opportunity to think about what it means to be men—and then they may make a break for freedom. In reading Madame de Beauvoir's comments here, I thought about the importance of the Christian sabbath, an institution which dictators in entertainment and politics always try to control. In every nation of the West the debasement of Sunday has gone hand in hand with the loss of freedom. We must save the Christian sabbath if we are to save man himself. If Christians go to jail to keep it from being utterly commercialized, they may help stem the tide of barbarism in manners and

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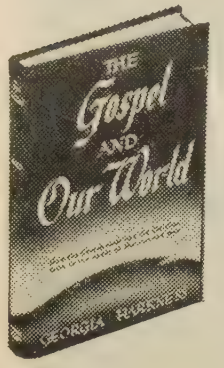

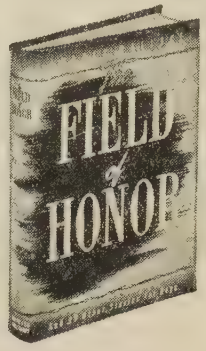

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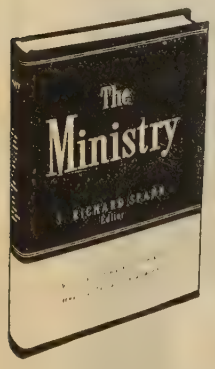

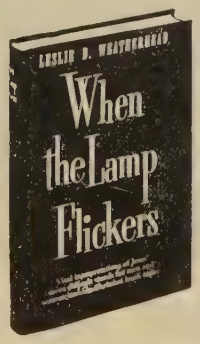

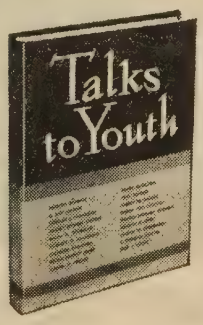

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morals that makes modern man easy prey for the dictators.

Perhaps to a greater degree than do others of the secular existentialists, Madame de Beauvoir has an appreciation of the Christian doctrine and heritage. She, at least, does not write as though the Christian gospel does not exist. Here is her assessment of the Protestant Reformation: "The Reformation was a revolt of subjectivity, but Protestantism in turn changed into an objective moralism in which the seriousness of works replaced the restlessness of faith."

Was not the revolt of the Wesleys also a revolt of subjectivity? The eighteenth century was an age of the triumph of rationalization and order, of the form over the spirit. In religion there was a stress upon minor points of conduct to the exclusion of the profound dynamics of faith. Emotional life was effectively stifled. Religion had to be made rational. There was little concern for the individual soul. The religious leaders were enamored with impersonal thinking, preoccupied with external matters, and at home in a world of social injustice. The story of John Wesley's recovery of the faith of Paul, Augustine, and Luther is too familiar to need recounting. Fortunately for his age, Wesley, a very reasonable man, attacked the sour intellectualism of his time. He combined the best of rationalism and anti-rationalism. He combined concern for the individual person with legitimate faith in the institution as a means of giving proper scope to the person. For all their otherworldliness (a characteristic that embarrasses many present-day Methodists), Wesley's followers helped a century that had lost its head in abstractions to rediscover the concrete individual. They reaffirmed the living transcendence of the person. They taught religion again how to understand "the greatness and the wretchedness of man," to use Pascal's expression. Their reassurance of the world-shaking doctrine of justification by faith brought into religion again the very Christian emphases that had been recovered by the Lutheran revolt. In an age when even two lines of poetry had to be written "just-so" in obedience to canons dictated from above, the Methodists helped recover spontaneity and freedom. They taught organized religion to sing again.

This reassertion of subjectivity—this restlessness of faith—it seems to me, has something to teach us now. It was not a revolt against reason but a revolt against unreason, against the autonomous human reason. Like the present-day reassertion of Protestant thought, as reflected in the writings of men like Brunner, Niebuhr, and Tillich, it was a revolt against the Goddess of Reason. It was an attack on the false claims of reason to possess final answers when its coherences were illusory. It was an appeal for reason to gain the proper humility, lest reason lose the very condition for attaining wisdom.

II

In both their religious and secular aspects the philosophies of existence are a rebuke to totalitarianism. Whatever their errors and limitations, these philosophies have arisen to do battle with the modern forces that demolish the person. Existentialism is an attack upon the

fragmentary political and religious institutions that claim for themselves ultimate significance and totalitarian authority. Wherever it is claimed that "Mother Church knows what is good for her wayward children and must decide for them," or that "the State is the answer to man's every need and must therefore be absolute," there you provoke the existentialist to resistance.

The thrust toward totalitarianism is as old, of course, as man's will to power, but we have witnessed in the modern world the multiplication of conditions that make life more precarious for the individual and enslave him to his economic, political, and religious institutions. It is an old story, but we have seen the triumph of rationalization, efficiency, and system in modern society. Our machine civilization, in the words of Nicolas Berdyaev, puts all life "under the sign of organization." Technocracy divorces the person from nature and makes him into an image of things. Though they have brought many blessings, machines used wrongly impose an impersonal existence upon man, whose concern is focused more and more upon things and means, upon outward symbols of power and aggrandizement. Man is treated as an object. His spirit is crushed by sheer massiveness, noise, and distraction. Under the usual industrial conditions, man's imagination is sacrificed to order and routine, his spontaneity and freedom are made subservient to technical necessity. The person loses the elemental joys of existence; he ceases to sense life's mystery and purpose. He seems ever more alone, powerless, and insignificant. He may be fired from his job at a moment's notice—and sometimes for the most trivial of reasons.

Under these conditions of isolation and insecurity, life seems more and more determined by external circumstances; for the collectivity assumes a total sway over the person. The individual becomes "standardized"; for, says J. H. Oldham, in *Man's Disorder and God's Design*, "If man is not made in the image of God, he has to be made in the image of society, the instrument of impersonal ends." He is habitually "managed." When this happens, society must try to maintain its base coinage. The total state, contriving every means of coercion and propaganda, creates the man it wants to do its will. It suppresses those who differ, who affirm their belief in any other god. In totalitarian thinking, the form is preferable to the spirit, whether it be in the realm of religion, education, or philosophy. The preoccupation with technique excludes the consideration of ultimate meaning. More and more, history seems determined. Human nature seems fixed, unchangeable.

For a time the person can remain content with his shabby lot, giving the dictators of fashion, morals, education, and politics no trouble. He demands little of life, stifling his spiritual yearnings. But eventually the self-respecting individual is driven by boredom or catastrophe to a passionate decision. And this is his choice: he seeks salvation by deeper immersion in a collectivity of some sort—real or imaginary—or he attempts a radical reaffirmation of individual selfhood.

The flight to the bosom of the collectivity may take many forms, with varying degrees of destructiveness to

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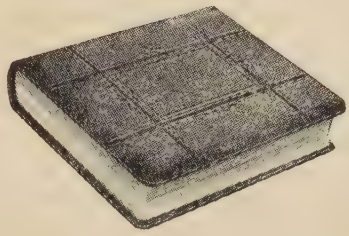

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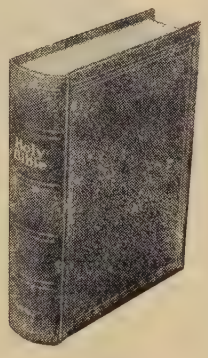

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the person.[1] The thinker, for example, may be carried away from the earth into some imaginary Utopia which may come a million years hence; or he may bury himself in the faraway past. A dissolute preoccupation with cosmic optimism or universal progress may allow the intellectual to evade his responsibility as a man. He then may be described as "The Case of the Lost Footnote."

The plain man, among whom I classify myself, cannot afford the luxury of the intellectual's aloof base of thinking. So the plain man may flee into business, nationalism, war, or whatnot. Like the intellectual's impersonal preoccupation with a fanciful community, the plain man's flight is also an attempt to compensate for inner disharmony and powerlessness by identification with some illusory harmony without. The person craves a sense of meaning in life; he wants overwhelming sensations, authority, order, and simplicity. To the modern man violence has provided a ready answer:

> *For its order and trumpet and anger and drum*
> *And power and glory command you to come;*
> *The graves shall fly open and let you all in,*
> *And the earth shall be emptied of mortal sin.*[2]

In his fierce bid for a spiritual home, the individual may seek to gain wholeness in the collective-social (the mysticism of collectivism and communism), which, says Berdyaev, may express his longing for "fusion with the formless element," with the cosmos. He may grasp for the security of the primitive life-force. Identifying himself with the fancied splendor of the primitive community, he responds to the seduction of blood and soil and is annihilated. The primitive community, a collective community which takes responsibility for each member and enforces its taboos, reorders man's existence around some ancient symbol, such as the swastika. It seeks to restore the elemental joys of animal existence.

We can understand the return to the mysticism of the collectivity, I think, by studying the Ku Klux Klan. The member of the Klan is usually recruited from the ranks of the dispossessed in countryside and city—textile mill towns where low wages prevail are excellent recruiting places. (New England industrialists seeking cheap labor, please take note!) Like the petty bourgeoisie that supported Hitler, the klansman does not own the land on which he lives. He is surrounded daily by symbols of wealth and power which he cannot appropriate. Gadgets have acquired in his mind a magical character, and the fields and streets over which he walks are alien territory. He belongs to no community. Having been treated as an object, and having been unable to acquire private property or resources that could help him resist upheavals in the economic order, the klansman determines to compensate for the futility of his existence. He affirms his membership in the "real" community. He flees to the primitive collectivity; for the Klan enables him

[1] Nicolas Berdyaev details the methods of flight brilliantly in *Slavery and Freedom* (Charles Scribner's Sons).
[2] W. H. Auden, "Danse Macabre," *The Collected Poetry of W. H. Auden;* Random House, 1945.

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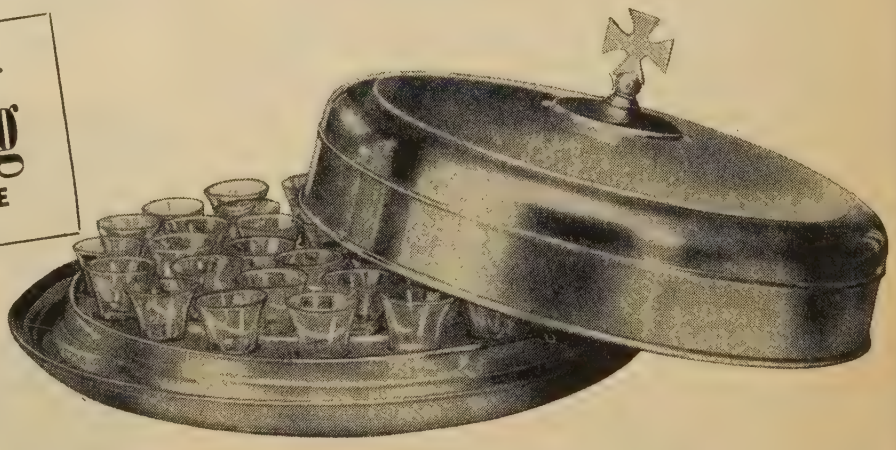

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to share in the "glory" of what he deems to be the true community even as it allows him to be a mask-wearer, one who is personally irresponsible. By torturing Negro, Jew, or some other object of his hatred, the klansman can gratify the will to power and escape—unless the law is vigilant—the consequences of his actions. He realizes the dream of the collectivist: Power without responsibility. Thus we have a naked exhibition of the fascist state in miniature—an exhibition of what to expect if social wrongs are not righted, and if men are not nurtured by religious faith for responsible living in a democratic society.

But the individual—both thinker and plain man—may rebel against cheap social salvation, against standardization for mere impersonal ends. He may gain a sense of wholeness in resolute opposition to the totalitarianisms of his time. This is the fundamental meaning, it seems to me, of existentialism in our day. In its secular aspect, this rebellion is, as Reinhold Niebuhr says, "a desperate affirmation of meaning within a framework of despair." As such it can offer little hope for man. The religious version, however, is separated from atheistic existentialism by a vast gulf. Religious existentialism has known isolation, anguish, and despair also as it has struggled with powers and principalities. But it knows the grace of God too, and that makes the difference.

Out of Christian context, M. Sartre has unwittingly described this religious difference: "Human life begins on the far side of despair." This is exactly it. Human life begins after the individual has learned to despair of his own goodness and has repudiated every false security. Human life begins when, after having broken with external supports, the person takes the leap of faith—when he accepts a goodness that has come by a scandalous means: the Cross. Having given up the will to build or buy or earn his salvation by his own efforts, the individual overcomes despair through the free gift of divine love. (Said Wesley after Aldersgate: "I felt I did trust in Christ, Christ alone, for salvation. . . .") Of course, the ledge where the convert lands will be stony ground, and there will be many bruises when he takes up his concrete tasks. But his foundation will be secure; for he knows that the truly human life can be lived in Christ, who confronts him with overwhelming responsibilities—personal, political, social. "It is only in company with God," says Kierkegaard, "that one discovers his 'neighbor.'" He is now a pilgrim—a colonist for the Heavenly City, if you please—and not a tourist. He is the living affirmation of a Hand held out from Eternity, the power that judges all provisional institutions of earth. This is why he must deny to all human collectivities—state, business, party, church—the fiction that they are absolute and require absolute obedience. But, like John on Patmos, he must be prepared to be very lonely amid blasphemous totalitarian trends in all modern institutions.

A Short History of Existentialism, by Jean Wahl. Philosophical Library, 58 pp., $2.75.
The Ethics of Ambiguity, by Simone de Beauvoir. Philosophical Library, 163 pp., $3.
Encounter with Nothingness: An Essay on Existentialism, by Helmut Kuhn. Henry Regnery Co., 168 pp., $3.

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Jesus in His Time

THE MAN FROM NAZARETH AS HIS CONTEMPORARIES SAW HIM, *by Harry Emerson Fosdick, Harper & Bros., 282 pp., $3.*

Readers of religious books are glad that Harry Emerson Fosdick's pen is not retired. He has written several good books and never a dull one. While many ardently support his views, there are others who criticize them severely.

The Man from Nazareth is an evaluation of Jesus through the eyes of contemporaries in the Gospel record. The author has an amazing knowledge of the New Testament and its period. Carefully, he has gone over the contemporaneous literature and other influences reflected in Jesus' sayings. He is independent in his interpretation of the New Testament records. Mark is the primary source. Fosdick seems hardly fair to Matthew and Luke, and he clearly underrates the Fourth Gospel, making feeble concession in saying "If John's Gospel be correct. . ."

The reader sees Jesus as he appeared to the crowds about him, the scribes and Pharisees, the self-complacent, the women and children, the first disciples, the militant nationalists, and those with a universal outlook.

The miracles are reduced to faith healing and the Virgin Birth stories are refuted. One wonders just what the author believes about the Resurrection, and the experience of a living Christ, both of which are dynamic to evangelicals with a universal outlook.

The genius of Jesus' teaching was in stating the core of Jewish faith in universal terms. His originality lay in the discrimination shown in declaring what was universal. The author makes fine use of the Talmud and other records of contemporaneous Jewish life and thought, as well as records of subsequent events bearing on Jesus' teaching and ministry.

The first chapter, refuting "the myth theory," seems like threshing old straw, but perhaps it is well to have set forth clearly again the conclusive arguments for the historicity of Jesus. One of the best chapters is about the attitude of militant nationalists in which the strange paradox of history is pointed out: that Jesus who so stood out against insurrection was crucified as an insurrectionist.

The last chapter, on Jesus' universalism, pictures him taking the inward road to his world view. He stressed the immense value of individuals regardless of race or nationality, instead of the need for over-all political and economic interdependence such as the modern world is learning. Personality is of infinite value; souls, as such, are not Jewish, Samaritan, or Gentile; man, in himself, is cared for with an intenseness which the external approach lacks. That means anybody and, of course, everybody. Color, caste, race, and nation, none of these make any difference.

The book is worthy of close rereading. Christianity is Jesus Christ. He can bear the most intense scrutiny. Transformation comes to them who live in intimate fellowship with him. These are his competent critics, and men are compelled by their testimony.

The closing paragraph of Chapter 7, "As His First Disciples Saw Him," epitomizes this reader's impression of the book.

"The modern mind has endless doubts and questions concerning the ancient frameworks of thought by means of which the first followers of Jesus interpreted Him. Even when modern doubts are given full swing, however, the personality in whose interpretation they were used still remains, demanding explanation. Those who lived most intimately with Him stood most in awe of Him, with mingled love and adoration acknowledged in Him a divine authority, felt in Him the very presence of their God, gave Him the supreme name they know to express transcendent greatness, 'Messiah,' and after Calvary they were victoriously confirmed in their adoration of Him by their faith in His resurrection, and their experience of His living presence. That is the astounding fact with which the Christian Church began."—***Marvin S. Kincheloe.***

REVIEWERS

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WALTER N. VERNON, administrative associate and editor of *The Church School,* Editorial Division, Methodist Board of Education, Nashville, Tenn.

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

In the Defense of "Reason"

THE RELIGIOUS REVOLT AGAINST REASON, *by L. Harold DeWolf. Harper & Bros., 217 pp., $2.50.*

Professor DeWolf seeks to trace the wave of irrationalism which has been surging across the world of religious thought since World War I: Karl Barth appeals to the authority of Christ, the Bible, and the Church; Emil Brunner agrees with Barth that by means of reason man can attain no knowledge of God; Nels Ferré insists that while philosophical application is rational, theology is existential; John Knox endeavors to show that the principal doctrines of the Christian faith not only cannot be convincingly supported by philosophical arguments, but they are also made to look less credible when such "proofs" are attempted; Kierkegaard's distrust of reason is the foundation for contemporary theological irrationalism; and Reinhold Niebuhr's theological thought is probably more far-reaching than that of anyone who is writing in the field in America today. All of these Christian writers come in for treatment.

The first half of the book is spent in a careful analysis of the charges against reason, i.e., its objectivity, idolatry, ineffectiveness, and certainty. The claims that reason substitutes theory for decision, leads to pantheism, and denies paradox are given a fair hearing.

The second half of the book is devoted to the defense of reason, lifting up the strength of its objectivity, arguing convincingly that it is scarcely as presumptuous as neo-orthodoxy and that a charge of idolatry can be leveled quite as safely against the position of Kierkegaard. DeWolf answers methodically the objections directed at Christian rationalism and observes persuasively that most of the arguments against rationalism advanced by Kierkegaard are rational objections.

The author states his own objections to irrationalism. It is self-destructive; the use of the paradox threatens the possibility of communication; and rational grounds are necessary for the maintenance of a system of belief concerning existence. Rational knowledge of God is the foundation for understanding that God goes beyond rational knowledge. Reason is necessary to distinguish between true and false revelations, and faith must finally be commended by an appeal to reason. The rejection of reason as an avenue of apprehending religious truth would turn back the clock of religious development.

This reviewer would appreciate a more kindly dealing with the great doctrines of the church, but this does not invalidate the extreme usefulness of DeWolf's study. Every thoughtful person interested in the theological and philosophical development of our time will want to read Reinhold Niebuhr, and no one ought to read Niebuhr without exposing himself to writings like the current study of DeWolf. This book deserves to rank with Daniel Day Williams' *God's Grace and Man's Hope* (Reviewed in THE PASTOR, Oct., p. 38) as an antidote to the preoccupation with sin and the attendant irrationalism which characterize neo-orthodoxy. In the author's own words:

"The theoretical division of reason from faith produces the barrenness of logical positivism on the one hand and uncritical dogmatism on the other. The practical separation of reason from faith gives rise to a science devoted to the uncontrolled, amoral development of techniques for mass destruction and to a religion of fanatically intense feeling with no means of self-criticism nor of application to the tasks of our common life. Only by the union of reason and faith in the service of God can we hope both to know the Truth and to be free. For God is the ground of our reason, the source of our knowledge and the only hope of our salvation."—***K. Morgan Edwards.***

Higher Criticism for Laymen

UNDERSTANDING THE NEW TESTAMENT, *by Ian W. Fraser. Abingdon-Cokesbury Press, 158 pp., $1.75.*

A grand old New Testament professor at one of the South's seminaries used to quote the following lines:

I had six serving men
That taught me all I knew,
They were: what, why, when,
And where, to whom and who.

He would then go on to say that these six questions could be fairly accurately answered with reference to any of the books of the Bible, and more especially when they

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were referred to the books of the New Testament.

The author of *Understanding the New Testament* in understandable language has given, carefully and simply, brief answers to the questions raised in the quatrain above.

Ian W. Fraser is adequately prepared for his task of writing an introduction to the New Testament, having studied under such men as Karl Barth, John Baillie, and James Moffatt. He begins, where properly he should begin, with a plausible account of the writings of the New Testament and their inclusion in the canon.

The author continues by presenting an account of each part of the New Testament: he speaks briefly of the Synoptic Gospels; the Acts of the Apostles; the Letters of Paul; the Pastoral Epistles; Hebrews; James, the Epistles of Peter and Jude; and the Johannine books. He, of necessity, avoids lengthy arguments having to do with authorship, dates, settings, and other matters about which scholars differ, realizing that such treatment would be foreign to an introductory work designed for lay readers; but he does present enough conflicting ideas to let his readers know something of the problems confronting biblical scholars.

The book is so imaginatively written that one is carried with ease back to the world of the first century. The reader feels himself to be a part of the initial Christian drama. Notice, for example, the author's account of the travels of Paul as compared with travel today: "Paul's travels meant long tramps on foot, over dusty roads, with the burning sun beating down upon him . . . hurrying on to reach some shelter for the night. No luxurious bed and prepared meal awaiting him, but hard boards and vermin, discomfort and hunger. On the journey itself the constant danger of robbers and brigands, to say nothing of pirates at sea, and the discomforts and dangers of travel at sea. His body small and unimposing, scarred with the results of constant scourgings, weakened by hunger and illness, must have endured cruel trials as he journeyed on. Merely as a feat of physical courage and constant endurance, his life challenges our admiration. . . . Has anyone endured more? And he endured it with joy." Such passages as the above inspire one to greater Christian service.

This lucidly written and mentally stimulating work would be an excellent text for use by study groups; and it would be most helpful as a basis for midweek prayer services. Newly chosen Sunday school teachers would profit by a careful study of this work as a part of their preparation for a great task.—***J. D. Slay.***

Modern Evangelism

HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE, *by Weldon Crossland. Abingdon-Cokesbury Press, 160 pp., $1.75.*

This book is the outgrowth of the ministry of its author, as pastor of Asbury-First Methodist Church, Rochester, New York. It is a report of experiments carried on in the various fields of church life in his parish. It is a priceless guidebook for busy pastors and Christian workers and is written in nontechnical language.

Weldon Crossland has succeeded in his new book in making all the organizations of the church live. The purpose behind the organizations of the church is so strong, in his thinking, that one loses sight of the mechanics of the organizations, because of the possibilities of the results to be accomplished.

Here are discussed the practical, day-by-day problems in the round of a busy pastor's life. It contains the best and most up-to-date methods in evangelistic planning and experience, gathered from scores of city, town, and open country churches of many denominations.

The book will be widely used by church groups in planning their programs for the United Evangelistic Advance, which is being launched this year by the Protestant Churches of America.—***H. S. Coffey.***

Film and Record Appraisals

AUDIO-VISUAL RESOURCE GUIDE FOR USE IN RELIGIOUS EDUCATION, *International Council of Religious Education, 107 pp., $1.50.*

"There just isn't enough good material available to plan to use films in the church program." This is the lament that many persons give after experimenting for a while with the use of projected pictures and recordings.

Several factors account for this complaint. One is a misunderstanding as to how audio-visual resources should be used. Some persons consider a film as an entertainment feature or as an easy way to avoid preparing a Sunday night sermon. Another factor is that the sources of good films are not familiar to many people. This new bulletin of the International Council of Religious Education helps to meet the latter need. It contains a listing of twelve hundred different titles, two hundred of which have been carefully evaluated by competent committees across the country. Evaluations of the others will be carried through as quickly as possible.

The *Guide* is organized around the basic objectives of Christian education. There are adequate cross references between topical lists and alphabetical lists. Rental or purchase price and source of the materials are indicated.

The evaluations are honest and frank. There is no effort to sell any item, and the strengths and weaknesses from the standpoint of use in the church are made clear. Local church workers will not go wrong in following the guidance of this resource manual.

The amount of audio-visual material available now is staggering as one contemplates examining it. It is also difficult for persons in local churches to have access to these materials for previewing. This makes it almost essential that some agency's evaluation be accepted in lieu of a specific evaluation by every user. There is probably no other agency that can come nearer doing this job satisfactorily than the International Council. This *Guide* is available free to members of the Visual Education Fellowship of the Council (membership is $5 a year).—***Walter N. Vernon.***

monday morning

Occupational Diseases --- II

By W. DOUGLAS RAE

This is the second of three articles by the pastor of First Baptist Church, Bloomington, Ind.

DETERIORATION OF THE ULNAR NERVE

(*corruptio nervi ulnaris*)

One finds diseases of the ulnar nerve in all social and economic levels of the ministry. Once deterioration of the ganglia of this nerve sets in it will make a man do almost anything for a laugh. One case that came under my own personal observation so affected the minister that he could not tell the story of Peter's betrayal without crowing like a rooster. In another extreme case, the clergyman had the habit of betting his shirt on numerical goals for attendance at his men's class, and when he would lose—as he often purposely did—he would step to one side of the classroom lectern, disrobe before the class and give his shirt to the president of the group.

The ancient authority on humor, Josh Billings, used to say, "Ef a man can't laff there's some mistake in putting him together. He needs as much keeping away from as a bear trap when it's sot." Surely there are few things more effective and necessary in public address than humor, but in numberless clergymen it becomes forced, unreal, and in its last stages disgusting. One of the first signs of the onset of the malady appears not in the formal pulpit address, but in informal, pullman clubcar conversations where the minister is trying to hold up his end of the talk, or in speeches before Rotary clubs, sweating it out in a struggle to make "well-heeled" middle-class businessmen think he's a "man's man." The patient begins with a gnawing hunger to be a "right guy" and he ends by being a "wrong number."

HORSE LAUGH

(*Equi cachinnus*)

"Horse laugh" is rarely seen in the bony, arthritic, reformer type. Well-developed abdominal muscles and a marked absence of stomach ulcers are symptoms of "horse laugh." It derives its name not only from its hollow sound, but also from the fact that it is accompanied by a throwing back of head, *a la* F.D.R., after the manner of horses neighing. The most feeble attempt at humor on the part of a businessman may bring on an attack in the victim.

PSEUDO MARTYR COMPLEX

(*pseudomartyrium*)

There is nothing about either the symptoms or the more developed manifestations of this disease to associate *pseudomartyrium* with the genuine martyrs of Christian history. One sees it in younger men generally in their late thirties and early forties. The first sign is the familiar boast, "I could make a lot more money in business." The incidence of the disease seems to be more frequent among ministers in the upper salary brackets (generally over $5000 and parsonage). There is, however, another form of the disease that often very able ministers who, because of a lack of political know-how or even a deficiency of normal aggressiveness, have remained in the lower economic brackets of the profession. These victims can be observed driving old jalopies, wearing seedy clothes, or spending much of their time performing janitorial services for their churches.

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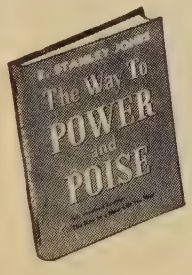

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Not unlike ineffective, martyred parents, they permit members of their congregations to run over them like undisciplined children. Jesus enjoined his disciples to take up their crosses daily, but he said nothing about lying down and being a doormat. *Pseudomartyrium* often runs in families and may be contracted by wife and children.

ELONGATION OF VOCAL CORD MUSCLES
(*plicai vocalis epectasis*)

Among the laity *plicai vocalis epectasis* is known as the "holy-willy voice." The sepulcher voice, sometimes equipped with a tremolo stop, is found in all levels of the ministry regardless of theological background or seminary training. So common is it that in university speech classes it is alluded to as "ministerial voice." One of the old characteristics of the disease is that it generally disappears when the patient talks to his wife. He may or may not know that something happens to his voice when he enters the pulpit, but the change in timbre and pitch is real. It has been described by some researchers as a refined form of ventriloquism. There are cases in which the holy, hollow voice has become permanent. In some instances, the disease is so far advanced that the patient has lost the natural voice altogether and is limited to using the sepulchral inflections for the most personal and intimate conversation, even in his household. One good, long-eared neighbor living hard by a parsonage reports having heard one summer night the following choice sentence: "Harry, for goodness' sake, don't use that pulpit voice in the bathroom."

ST. VITUS'S DANCE
(*motio perpetualis*)

Here is a disease that has risen to epidemic proportions in America, and Protestant clergymen are not immune to it. Chorea in childhood is not uncommon or too difficult to control, but in adulthood it presents real problems. *Motio perpetualis* in the Protestant clergyman follows the familiar pattern of an escape mechanism. Many men afflicted with it give the impression of being in constant flight. Certain authorities hold it to be an airborne virus that multiplies geometrically in a competitive, big-business culture. Many of its victims are young men just out of seminary. Woodrow Wilson first isolated the virus. Its chief manifestation, wrote Wilson, is "an eternal running to fires." One of the definitive characteristics of the disease in ministers is a speech block, an inability to pronounce the two letters "no." This in turn affects the leg muscles with what comes very close to perpetual motion. It is as though the minister had an inexhaustible supply of adrenaline propelling him to committee meetings, planning sessions, conventions, commissions, clubs—almost anything that will enable the patient to escape sitting down alone in his study. *Motio perpetualis,* excepting the common cold, strikes more clergymen than any other disease. Some success in halting its advance has been reported by speech clinics where they have been able to reestablish the patient's ability to pronounce the word "no."

PERSONAL ANECDOTITIS
(*mimologia nimia*)

The manifestations of "anecdotitis" are with rare exceptions confined to the pulpit. Victims in the advanced stages find it impossible to get through a sermon without seven or eight mental lapses. Some attribute *mimologia nimia* to a softening of the brain cells which in turn makes it impossible for the patient to refrain from personalizing and dramatizing everything he reads and transferring it into his own experience. The

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transitional phrases familiar to all churchgoers are: "The other day I . . . ." "Several months ago I . . . ." "In my last church I had a man who . . . ." "I was talking with a woman last week who . . . ." "My good friend the Bishop (or the author, or the scientist) . . . ." In rare instances, the most gray-haired illustrations become the poignant experiences of the speaker. The personal "I" is of course an eye opener for a sleepy congregation as well as an ear opener, but continued over long periods it is fatal.

ADOLESCENTITIS
(*motus infantilis*)

"Adolescentitis" is a rather mild disease affecting the brain tissue of youth leaders, Y.M.C.A. counselors, Boy Scout leaders, Sunday-school teachers, and ministers. It may often be observed in its onset when the clergyman suffers the first trauma of advancing age and may assume alarming degrees of intensity under the pressure of congregational demands for "results" with young people. The initial symptoms include an inordinate use of current high-school clichés as well as the first lines of popular songs. Anyone wishing to observe the disease needs only to attend a summer conference for youth. Here, with none of the usual restraints of critical adults, the disease may be seen in its extreme stages. Even a rapidly receding hairline does not offer immunity. The desire to act like and be one of "the gang" may reach amazing proportions and produce most of the familiar characteristics and actions of the teen-ager. The brain tissue, however, is not permanently affected, and in most cases *motus infantilis* is self-limiting.

PATERNAL ESCAPITIS
(*absentia familias*)

Ministers (American Protestant) with rare exceptions are subject to *absentia familias* in its chronic form. There is on record the case of one minister whose wife kept (unknown to her husband) an accurate fever chart and at the end of a year had recorded eleven evenings spent in the home with wife and child. The little girl, unconsciously aware of her father's condition, said one day: "Mommy, if daddy should die I wouldn't miss him but I would miss you because I see you." The alarming incidence of *absentia familias* leads one to observe that if ministers' homes continue to produce large numbers of candidates for "Who's Who," perhaps it will be the absence

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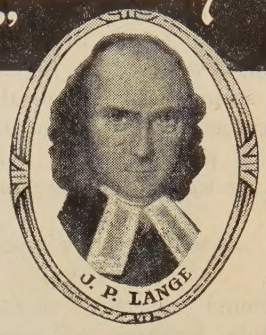

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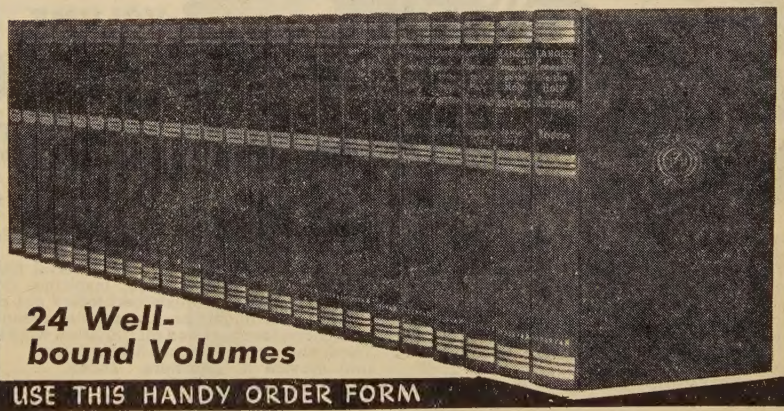

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of the father rather than his presence that will account for the phenomenon. The disease produces many mental abnormalities and ingenious rationalizations. The most common delusion of the victim is that he cannot stay at home more because he must be about the work of God's kingdom.

One of the peculiar characteristics of *absentia familias* is that it is frequently accompanied by a guilt complex that manifests itself in the production of an inordinate number of sermons on family life, with special emphasis on the sins of the fathers who spend most of their time away from their children and families—playing golf, attending lodge meetings, or working at the office.

SOUND AND FURY DISEASE
(*decibelitis*)

"Sound and fury disease," like scrofula, beriberi, and smallpox, is on the wane, but ministers afflicted with what people in the hills refer to as "the shouts" is not unknown even in churches with velvet cushions in the pews. The symptoms of "sound and fury disease" are not unlike those seen in fishwives and professional hog callers. As in the case of hog callers there is a thickening of the diaphram, a distention of the abdominal wall, a marked increase in lung capacity, and a sharp decline in mental powers. The causation pattern may be observed in the familiar marital squabble in which husbands bolster their weak arguments by raising their voices "for all the neighbors to hear." There is often a correlation between the hours spent in sermon preparation and the decibels of sound Sunday morning—the fewer the hours of study, the higher the decibel count.

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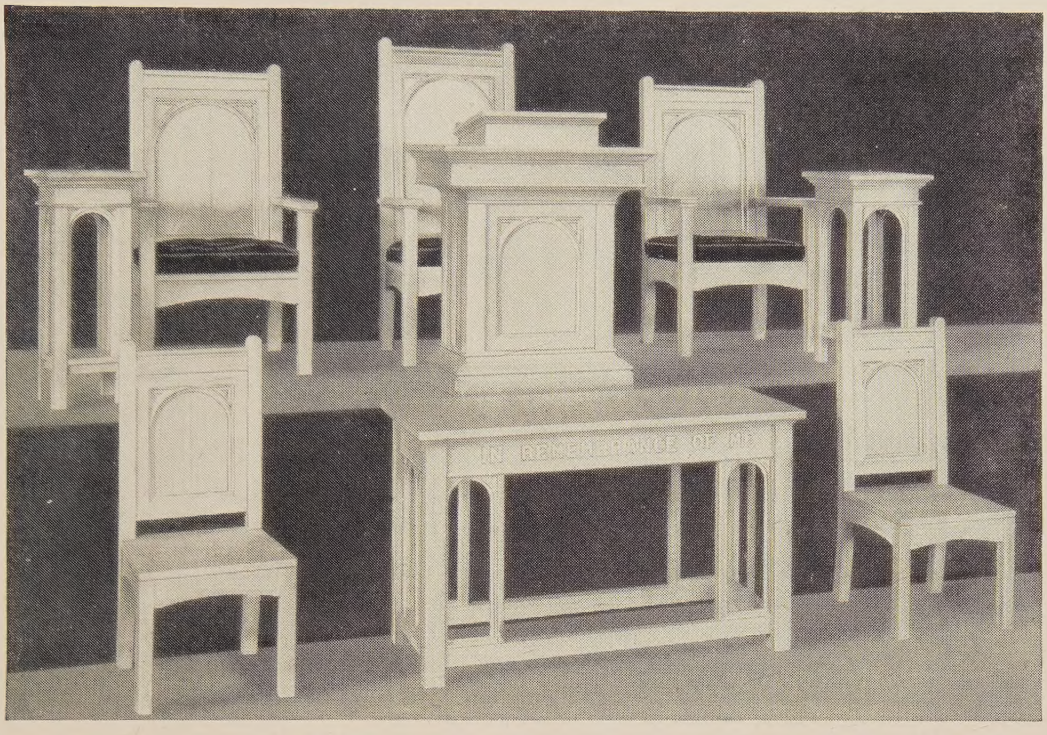

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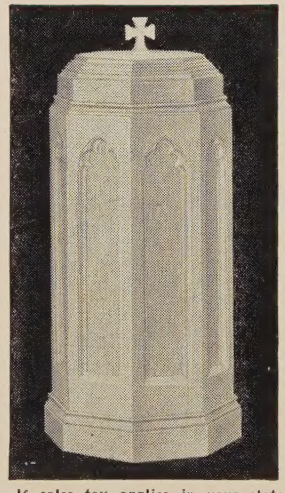

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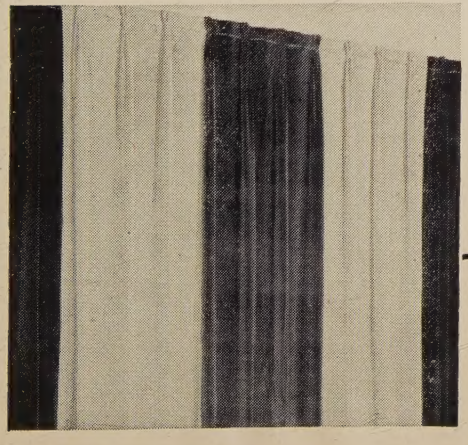

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—Amory H. Bradford, in *The Sistine Madonna: A Christmas Meditation* (1894)

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